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Implications of Gender and Racial Intersectionality in the K-8 Classroom

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by Kate Hanigan

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Abstract

The purpose of this mixed methods study was to seek a better understanding of the phenomenon of intersectionality of gender and race/ethnicity as is it is experienced by White female K-8 teachers. The study explored the possibility that a positive relationship might exist between teachers' intersectionality awareness and their dispositions as culturally responsive educators and social justice activists. Twenty-one K-8 classroom teachers from a Pacific Northwest metropolitan school district completed the web-based Identity and Equity Awareness Survey which included items related to participants' equity training experience and perceived benefits. Additionally, thirteen items borrowed from social psychology and Women's Studies research were related to participants' understanding of intersecting social identities. Qualitative data were collected through participants' written comments.

Although a weak positive correlation (.20) was found between teachers' amount and satisfaction with equity training experiences and their intersectionality awareness, discrepancies and contradictions found between the quantitative and qualitative data suggest that the survey instrument did not measure dispositions of culturally responsive educators. Furthermore, the findings suggest that teachers' increased participation in standardized equity professional development increased their use of 'equity speak' and associated protocols. The equity language and protocols likely prevented teachers' from developing the critical consciousness and authentic language needed to interrogate and contest the inequities they have learned to name. The implication being that the dominant culture epistemological approach to equity professional development reifies the systemic oppressions it claims to transform.

Keywords: intersectionality, teacher identity, transformative learning, adult education, culturally responsive, equity professional development

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Dedication

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CHAPTER ONE: INTRODUCTION

"When I was a little girl, I wanted to be a teacher when I grew up. I played school all the time…but now, I don't think so," were the words recently spoken to me by an African American, 17-year-old female student. As a middle school student, she had been 'identified' as emotionally, behaviorally disabled and in need of special education services. In her junior year of high school, she and her mother, brother, and sister experienced homelessness and her sister spent several days and nights in a juvenile detention center. Later that year, both she and her sister were expelled for fighting. Soon after, she was sent to a highly restrictive alternative school for students with severe mental health and behavioral needs. This is not the narrative of personal failure; it is the narrative of a society and an education system which have failed her and her family.

Nationwide, African American girls are six times more likely to be suspended from school than White girls (Crenshaw, 2015). Moreover, all African American and Latino/a students face dire consequences when they are subjected to initial referrals for discipline and special education pathways while attending elementary and middle school (Blanchett, 2006; Skiba, Horner, Chung, Rausch, May, & Tobin, 2011). Both exclusionary discipline practices and identification for discretionary disability categories (specific learning disability, emotional/behavioral disability, and intellectual disability) position elementary and middle school children of color as potential, future victims of the 'school to prison pipeline' (Elias, 2013; Quinn, Rutherford, Leone, Osher, & Poirier, 2005). The 'school to prison pipeline' is defined as "policies…automatic punishments that result in out-of-class time…(in which) racial

minorities and students with disabilities are disproportionately represented" (2013, p. 39). According to a recent report issued by the American Bar Association, 65% of the population incarcerated in the juvenile and adult criminal justice system have been previously identified for special education services while enrolled in public schools (Redfield & Nance, 2016).

Initial classroom disciplinary referrals have been linked to future exclusionary discipline practices and, according to the U.S. Department of Education Office for Civil Rights (2014), Black students are suspended at a rate of 1 in 6 and Latino/a students are suspended at a rate of 1 in 14 compared to their White counterparts, who are suspended at a rate of 1 in 20. Moreover, students with disabilities, who make up only 9 percent of our nation's school age population, make up 32 percent of youth in juvenile detention centers, with a disproportionate percentage of this subgroup also being African American and Latino/a (Redfield & Nance, 2016; Wald & Losen, 2003). Suspensions, expulsions, and juvenile incarceration have been directly linked to the 'school to prison pipeline' which disproportionately affects students of color (Skiba et al., 2011; Redfield & Nance, 2016; Wald & Losen, 2003).

The majority of initial disciplinary and remedial educational referrals for African American and Latino/a students occur during their elementary and middle school years (Skiba et al., 2011). This may be partially due to the fact that the majority of elementary school and middle school teachers are White, middle-class women. According to the National Center for Educational Statistics (NCES) 2011–12 Schools and Staffing Survey (2013), 89% of primary school teachers are female, and 90% of primary school teachers are White. Thus White female teachers could be considered as

gatekeepers, positioned to potentially limit the educational aspirations and outcomes of our nation's African American and Latino/a students.

In response to the inequitable educational opportunities and outcomes for minorities documented by the U.S. Department of Education Office of Civil Rights (2014) since *Brown v. Board of Education* (1954), multicultural curriculum has been implemented by pre-service teacher preparation programs. Higher education's attempt to increase the capacity of the predominantly White female teacher work force to be culturally responsive educators began in the 1980s and continues today (Delpit, 2012; Matias, 2013). A continuing trend of the increasing whiteness (Ahmad & Boser, 2014) and feminization of the teacher work force, coupled with the trend of an increasing non-White student population in the U.S., makes culturally responsive educational practices even more relevant in today's classrooms. However, the current reality of the inequitable educational outcomes for African American and Latino/a students (Darling-Hammond, 2010), has led educational researchers to question the effectiveness of the traditionally isolated, add-on approach to multicultural and culturally responsive curriculum taught to pre-service and in-service teachers (Patton, 2011; Powell, Cantrell, Malo-Juvera, & Correll, 2016).

A social reality of the public education system that cannot be meaningfully addressed in an isolated, multicultural college course, is that White female teachers and their African American and Latino/a students 'show up' in U.S. classrooms as both gendered and racialized in their respective identities. Moreover, these intersecting 'multiple axes' of race and gender identities (Cole, 2009) are defined and maintained by hegemonic ideologies of sexism and racism in U.S. society and by extension, the

public education system. If we accept the premise that the public education system exists as a microcosm of the larger socio-political structures in U.S. society (Darling-Hammond, 2010; Kozol, 2005; Noguera, 2008), a reasonable assertion could be posited that the economic and political gender discrimination and White supremist policies and practices embedded in U.S. society, would also be institutionalized in the education system (hooks, 1984, 1994).

Hegemonic ideologies which define and maintain social group hierarchies based on socially constructed gender and racial identities, have been deeply embedded in U.S. society for hundreds of years (Orfield & Frankenberg, 2014; Tyack & Strobe, 1981). Due to the pervasiveness of historical systemic oppressions codified in law and socially normalized (Crenshaw, 1989; Haney Lopez, 1995), the root causes of an individual's dominant and/or subordinate positions based on their respective social groups has become invisible to White female teachers (Helms, 1990; Matias, 2013; McIntosh, 1990). White female teachers who tacitly and blindly accept and internalize institutionalized sexism, likely accept and internalize their subordinate role in society and by extension, the education system (Tyack & Strobe, 1981; Weiler, 1989; Yoon, 2011).

An important implication of the feminization of the teacher work force is that the internalized subordinate positionality of the White female teacher creates a blindness to her own respective marginality which positions her as 'other' and in essence, limits her sense of efficacy, agency, and prestige as a woman and professional educator (Lather, 1987; Weiler, 1989). An unrecognized, uninterrogated, and uncontested position of subordination limits the capacity of any historically

oppressed social group for 'speaking back' to the systems and the policy makers responsible for oppressive social, political, and economic practices embedded in U.S. society and public education (Freire, 1970, 1998; hooks 1984).

More specifically, female voices have been secondary at best in the school reform conversations and implementations, limiting their ability to collectively 'speak back' at a systems level to injustices they witness and experience in their roles as educators. Although the majority of school teachers are White, middle class females (Yoon, 2011), they are not equitably represented at the policy and administrative decision making levels. An NCES (2013) report indicated that 76% of all K-12 educators in this country were women; yet only 52% were principals and 24% were superintendents.

However, although White female teachers occupy a position of subordination in society and by extension, the education system, they simultaneously occupy a position of domination in their whiteness at the school and classroom levels (Picower, 2009). With their whiteness comes privilege and power, especially when this White dominant identity 'shows up' in the classroom and positions students from social groups other than White, into subordinate roles as the 'other' (Matias, 2013; Howard, Flennaugh, & Terry, 2012; Yoon, 2012).

Social distancing due to historical political and economic segregation and marginalization of African American and Latino/a communities (Kozol, 2005; Orfield & Frankenberg, 2014), continues to create barriers for Whites to engage in "prolonged relationships with people of color" (Matias, 2013, p. 70) or enter into their daily lived experiences (2013). Helms (1990) further suggests that Whites, when given the

opportunity, will "remove (themselves) from interracial environments" or will "remove Blacks from White environments" (p. 59). In essence, the majority of White middle class female teachers frequently exercise their privilege to live racially isolated lives which 'shows up' in their classrooms quite visible to their students of color, but not to themselves (Levine-Rasky, 2011).

White female teachers who fail to recognize and interrogate the intersectionality of their contradictory positions of subordinate as gendered and dominant as racialized, in the context of the public education system and classrooms, may also fail to recognize and interrogate the impact of race and gender for African American and Latino/a students who have been, and continue to be, marginalized in the U.S. public education system (Howard et al., 2012; Marbley, Bonner, McKisick, Henfield, & Watts, 2007). Institutionalized racism positions African American and Latino/a students as the 'other' in the context of public education (Matias, Viesca, Garrison-Wade, Tandon, & Galindo, 2014). This position of marginality limits students' respective self-efficacy, sense of agency, and opportunity as learners.

Moreover, students of color internalize the White female teacher deficit stereotypes that teachers project both verbally and non-verbally (Ahmad & Boser, 2014; Howard et al., 2012; Kunesh & Noltemeyer, 2015). The presence of these White, middle class dominant cultural norms increases the likelihood that African American and Latino/a students will be disciplined and referred for special education services at much higher rates than their white counterparts beginning in the K-8 classrooms (Blanchett, 2006; Fenning & Rose, 2007; Noguera, 2008; Zhang, Katsiyannis, Ju, & Roberts, 2014).

As described above, the problem of disproportionate discipline and educational remediation and the potential dire consequences for African American and Latino/a students is addressed in the literature. The White female teachers' gender and racial identities as a potential factor in disproportionality is suggested in the literature as well. Furthermore, the lack of evidence demonstrating that culturally responsive professional development is an effective approach to decreasing disproportionality is also addressed in the literature. However, intersectionality theory and intersectional awareness as a possible framework for evaluating the effectiveness of culturally responsive professional development was recommended for further research in only one study, but not specifically addressed elsewhere in the literature. Several researchers also posit that intersectional awareness is associated with positive perceptions of diverse groups and social justice activism, which might be considered essential dispositions of culturally responsive teachers. This is the gap in the literature which this current study intends to address: what relationship exists, if any, between culturally responsive professional development experiences and teachers' levels of intersectional awareness, and can this be measured quantitatively and/or qualitatively?

Purpose Statement

The purpose of this mixed methods study is to seek a better understanding of the phenomenon of intersectionality as is it is experienced by White female K-8 teachers. More specifically, this study will seek to understand if levels of intersectional awareness might be apparent in the results of the intersectional awareness scale and written responses of K-8 White female teachers who have participated in culturally responsive professional development trainings, courses, or

groups. Additionally, this study intends to explore the possibility of a relationship between these teachers' intersectional awareness and their capacity as culturally responsive educators and anti-racist activists. More specific research questions that will be explored include:

1. Is White females' awareness of intersecting gender and racial/ethnic social identities a disposition of a culturally responsive K-8 classroom teacher?

2. Does a relationship exist between the White female K-8 teachers' reported amount of and satisfaction with equity training experiences and their levels of intersectional/singular identity awareness?

3. Does a relationship exist between White female K-8 teachers' levels of intersectional/singular identity awareness and their capacity to become a culturally responsive educator and social justice activist?

Based on the literature, the researcher holds the following hypotheses about the research questions:

- White female K-8 teachers' self-reported levels of intersectional/singular identity awareness will be positively related to the amount and perceived benefits of their equity training experiences.
- White female K-8 teachers whose written comments reflect themes of intersectional/singular identity awareness with respect to gender and racial/ethnic social identities in their classroom settings, will also report greater amounts of and perceived benefits from their equity training experiences.

Significance

Nationally, the majority of K-8 teachers in the U.S. public education system are White females (NCES, 2013) and the majority of initial special education referrals made for African American students occur in the K-8 grades (Redfield & Nance, 2016). Furthermore, a disproportionality in disciplinary practices exists between African American and Latino/a students and their White counterparts beginning in K-8 grade levels (Redfield & Nance, 2016). Moreover, a relationship exists between the over-identification for special education and disciplinary actions in the early grades and increased high school drop-out rates and juvenile and adult incarceration for African American and Latino/a students (Elias, 2013). As the student populations in U.S. schools become increasingly non-White and the teacher work force becomes increasingly White and female (Ahmad & Boser, 2014), a critical examination of the relationships between teachers and students at the classroom level as situated in the U.S. socio-political context, might provide a deeper understanding of the intersectionality of the 'multiple axes' of identity (Cole, 2009) of White female K-8 teachers.

The implication of a White female teachers' lack of awareness of her internalized gender subordination, is the potential to limit her capacity to hear the voices of the African American and Latino/a students who are 'showing up' in their multiple racial and gender identities which have been historically marginalized. If the White female's presence and voice are marginalized by the education system, how does she 'show up' as a culturally responsive educator who is empowered to challenge the educational injustices that her African American and Latino/a students experience?

The emphasis and focus of culturally responsive and anti-racist work remains at the center of current professional development programs for K-12 public educators across the U.S. (Patton, 2011; Powell et al., 2016; Singleton & Linton, 2006; Yoon, 2011). However, do these in-service professional development programs adequately address the complexities of the historical, socio-political, and economic oppressions necessary for teachers to build an 'intersectional political consciousness' (Greenwood, 2008)? Do these programs which are intended to build cultural and political understanding in White female teachers, address the psycho-social aspects of women whose 'multiple axes' of identity remain invisible to them (Cole, 2009)?

As an analytical tool, intersectional awareness might offer teachers and professional development program facilitators insight into the effectiveness of culturally responsive, anti-racist trainings (Curtin, Stewart, & Cole, 2015). This understanding could offer teachers and professional development facilitators insight into whether or not the dispositions of intersectional awareness relate to an individual's capacity to become a culturally responsive educator and anti-racist activist. With this deeper understanding of dispositions and capacity, more effective and meaningful social justice and anti-racist professional development programs might evolve. Moreover, White female teachers with culturally responsive dispositions and who have capacity as social justice educators and activists, potentially will be better positioned to 'show up' in their classrooms as culturally responsive females and professionals who "attempt to coax the brilliance out of" (Christensen, 2009) all historically marginalized students who might otherwise fall victim to the 'school to prison pipeline'.

Theoretical Framework

Intersectionality theory. Black feminist scholars conceptualized intersectionality as both a theory and a method intended to interrogate and contest hegemonic oppressions of White supremacy, patriarchy, heterosexuality, and capitalism (Collins, 2000/2009; hooks, 1984, 1990). They argued that, although Critical Race Theory interrogates and contests the dominant culture norms of White supremacy, patriarchy, and capitalism and second wave feminism interrogates and contests patriarchy and capitalism, neither address how dominant culture oppressions uniquely impact women of color (Collins 2000/2009; Crenshaw, 1989, 1991; hooks, 1984, 1990).

Intersectionality evolved in the "late 1980s as a heuristic term to focus attention on the vexed dynamics of difference and the solidarities of sameness in the context of antidiscrimination and social movement politics" (Cho, Crenshaw, & McCall, 2013, p. 787). Cho et al. (2013) propose that the heuristic of intersectionality potentially offers both a 'tool' for anti-oppression activism as well as a theoretical framework for analyzing how the multiple identities experienced as race, gender, and class interact as overlapping identities and position individuals within the hierarchal political and economic systems of power in U.S. society.

Identity theory. Social groups which begin with familial relationships, shape an individual's identity through interactions with those more mature and advanced. These interactions are filled with both signs and symbols used to create meaningful language needed for communication and learning. Moreover, identity is formed in the context of these socially constructed experiences which individuals mediate while

interacting within their respective familial and immediate communities (Burke & Stets, 2009; Cole, 2009; Cho et al., 2013; Mead, 1934).

The various roles individuals grow to occupy are continually and subconsciously shaped by, and rooted in, the dominant culture of an individual's family, group, and society. The signs and symbols associated with these roles (Burke & Stets, 2009) are exchanged through social patterns established in a process of 'altercasting' (Weinstein & Deustshberger, 1963). Compliance with the expected 'lines of action' and 'interpersonal tasks' in the roles of the subject and object maintain relationships within social groups and on a larger scale, maintain societal norms. Thus an individual's identity forms through 'altercasting' (Weinstein & Deutshberger, 1963) and when an individual is positioned as the 'other' or the Alter, she begins knowing herself as an 'object' rather than an agenic 'subject'. Through gendered and/or racialized interactions, she then learns to act toward herself as others do (Flax, 1987; hooks, 1984, 1990).

Those positioned as 'other' will continue, either consciously or subconsciously, to respond to expected 'lines of action' to maintain affinity with the dominant social group which is critical to socio-political and economic survival and stability (Mead, 1934; Weinstein & Deutshberger, 1963). Even when an individual's identity is only partially affiliated with a dominant social group, she will rarely risk 'identity non-verification' by challenging the established roles of that social group.

Transformative-adult learning theory. Critical reflection underlies the adult's ability to move from her solely socialized understanding of her experiences to a self-authored or agenic place of understanding in which she becomes empowered to

act on her environment (Mezirow, 2009). Furthermore, the socially constructed meaning of the lived experiences of an adult learner have formed the mental schemas to which they are able to 'accommodate' new learning; adults bring their own epistemology of learning which frames how an adult approaches subject matter and instruction. However, these historical epistemologies can create barriers to adult learning when the learner is presented with concepts or knowledge which are incongruent with prior experience and knowledge thus "unknowingly (they) become prisoners behind the bars of (their) own minds" (Jarvis, 2009, p. 28).

Several adult learning theorists (Illeris, 2009; Kegan, 2009; Mezirow, 2009) proposed transformation learning models as possible keys to removing these 'bars of the mind' which may be holding adults back from self-actualization and empowerment. Mezirow (2009) argued that adult learners possess the conceptual language and developmental maturity to critically self-reflect about their habits of mind and reframe their epistemologies about their learning and the content under consideration in their learning. Furthermore, because adult learners bring rich and complex lived experiences and interpretations of these experiences, these new perceptions of themselves or awareness of subject matter may disrupt schemas previously formed around their accepted experiences or knowledge.

Mezirow (2009) also posited that it is the adult learner's ability to engage in metacognitive processes that creates awareness of cognitive dissonance when prior knowledge about self and the world is challenged. Jarvis (2009) continued the argument that adult learners possess the potential for a critical consciousness when faced with either internal or overt 'disjuncture' between what has been known and

what challenges this knowing. When this disjuncture is resolved, the resulting answers are social constructs and generative in nature.

Summary

Chapter one presented the problem statement of this study which is the disproportionate identification of African American and Latino/a students for remedial education and disciplinary actions in the K-8 classrooms and how this positions these students as potential victims of the school to prison pipeline. Furthermore, the possibility of a relationship between the unexamined intersection of gender and race for White female K-8 teachers and their potential role in the disproportionality in the public education system is suggested.

Next, the purpose of this study and related research questions and hypotheses address the problem statement. Specifically, the intent of the study is to explore a possible relationship between teachers' equity training experiences and their quantitatively and qualitatively self-reported intersectional awareness. Research suggests that levels of intersectional awareness are associated with an individual's positive perceptions of historically marginalized 'out groups' and intention to engage in social justice activism, which are both recommended outcomes for culturally responsive professional development. Finally, the significance of the study was explained as offering teachers and professional development facilitators' insight into the potential of an intersectionality theory as a framework for improving the outcomes of culturally responsive professional development programs.

Chapter two offers an historical background of the feminization of the teacher work force and the racialization of the public education system. These brief

historiographies provide the foundation necessary to understanding the social and political significance of intersecting gender and racial/ethnic social identities in K-8 classrooms. Chapter two also provides a more detailed analysis of the foundational concepts and constructs of intersectionality theory, identity theory, and transformative-adult learning theory and how these theoretical frameworks build a foundation for the literature reviewed. Moreover, each theoretical framework will be used as a sub-category to organize the empirical research specific to White female K-8 teachers' gender and racial/ethnic identity and their culturally responsive classroom practices.

Chapter three provides the methodological foundations and rationale for the research design of the study. First, a brief explanation of the reasoning behind the choice of a mixed methods approach to the study and the quantitative and qualitative weighting and rationale will be presented as well. Furthermore, a detailed description of the participant selection process, the development of the survey instrument, the data collection procedures, and the data analysis methods for the study will be explained. Finally, the researcher will address the ethical considerations and limitations of the study.

Chapter four describes, explains, and summarizes both the quantitative and qualitative data collected during the course of this study. Twenty-four classroom teachers completed in part or in whole, the 20 item, web-based Identity and Equity Awareness Survey used for the quantitative data collection process in this study. Additionally, qualitative data in the form of participants' written comments were collected for both the equity training experiences section of the survey and for each of the 13 intersectional/singular identity awareness survey items.

Chapter five provides a brief summary of chapters one through four, and then presents the discussion of the findings and the limitations of the study as well as suggestions for future research, the implications of the findings, and the researcher's conclusions. The researcher's relationship to the study is described through a first person narrative as an epilogue to the study.

Chapter Two: Review of the Literature

The following review of the literature builds the foundation needed to gain a better understanding of the White female teachers' experience of intersectionality. The phenomenon of intersectionality in the classroom potentially acts as a psycho-social filter through which White female teachers form perceptions and beliefs about African American and Latino/a students' academic ability, social/emotional dispositions, and behavior (Hyland, 2005; Howard et al, 2012). Without the cognitive and emotional capacity for de-centering their dominant position in their whiteness, and critical examination of their subordinate position as female, does this psycho-social filter continue to cause White female teachers to frame 'difference as deficit' in the language, behaviors, and academic performance of their African American and Latino/a students (Artiles, Harry, Reschly, & Chinn, 2002)?

Chapter two will first provide a brief historical background of the evolution of the U.S. public education system in terms of how the gender identities of the teacher work force and the racial identities of the student population became situated in a socio-political reality of U.S. society. Next, the theoretical framework which was briefly introduced in Chapter one and in which this study is grounded, will be discussed in more detail. Research relevant to the purpose and implications of this study, will be organized under the subcategories of intersectionality theory, identity theory, and transformative-adult learning theory.

To situate the socio-political positionality of White female teachers and African American and Latino/a students in public education and the classroom, a brief historiography of the feminization of the teacher work force (Sabbe & Aelterman,

2007; Tyack & Strobe, 1981) and the racialization of the U.S. education system (Howard et al., 2012; Span, 2014) is offered to create context for the implications of how these two socio-political realities interact on an interpersonal level in K-8 classroom settings. For the purpose of this study, although racism and sexism as forms of hegemonic oppressions will be the focus, this is done with the acknowledgement that neither are categorical nor equally felt by individuals and groups, nor that forms of oppression are limited to gender and race (Collins, 2000/2009; Cho et al. 2013; Cole, 2009; Levine-Rasky, 2011).

Historiography of the Feminization of the Teacher Workforce. The phenomenon of the historical feminization of the teacher work force can be attributed to socio-economic and hegemonic educational policies in the mid-nineteenth century and continuing throughout the 20th (Lather, 1987; Tyack & Strobe 1981; Weiler 1989). Tyack and Strobe (1981) examined the economic and socio-political climate of the mid-nineteenth century as setting the stage for the deliberate move toward populating the classrooms in both urban and rural communities with White female teachers. As industrialization of the production of goods grew, cottage industry declined freeing up the time and energy of unmarried rural and urban White females. These women began to work in factories or provide education to younger children in the home and later, the one room classrooms (Tyack & Strobe, 1981).

As the social norm of the day prevailed, women were limited in their options to earn wages outside of the home. However, teaching was considered an extension of home which upheld the private/public dichotomy of female/male models of work and wage earning disparities (Apple, 1985; Lather, 1987; Tyack & Strobe, 1981). Middle-

class White women were encouraged to pursue teaching as a means to earn a wage until they married. This ideological construct of the 'woman schoolteacher' (Weiler, 1989) could be justified because teaching was considered an extension of the subordinate, maternal role women naturally played in society, therefore teaching would foster these maternal instincts until they became mothers themselves (Sabbe & Aelterman, 2007; Weiler, 1989). Furthermore, communities and school boards sought to keep their schooling costs down and could offer sub-standard wages to women due to their expected dependence on male family members to provide for them (Cavanaugh, 2005; Tyack & Strobe, 1981).

Immigration during this time also shaped the racial, gender, and social class of the teacher work force. Immigrant women from European countries could work in the factories at substandard wages, and their children could attend schools to learn English and to be indoctrinated as U.S. citizens who would become future unskilled labor and loyal to the Republic (Tyack & Strobe, 1981). Thus, more teachers were needed and White middle-class females who had become a surplus labor supply could fill this role (Apple, 1985).

In the late 19th century and into the early 20th, educational reformers embraced a scientific approach to both instructional practice and curriculum. This movement was intended to increase rigor and standardization of teacher training and classroom practices (Weiler, 1989). The increased standardization and bureaucratic controls implemented by education reformers and policy makers led to the increased length of the school year and the increased amount and levels of training and schooling teachers needed to enter the classroom (Tyack & Strobe, 1981). These

changes in policy and practice deterred men from entering the teaching profession or staying in the classroom. However, young ambitious men were encouraged to pursue leadership and administrative roles in education to maintain the patriarchal and economic domination of women and children within the school systems (Apple, 1983; Tyack & Strobe, 1981).

Although the teaching profession became increasingly feminized in the late 19th century, women did hold positions in educational leadership at the principal and superintendent levels as the suffragist and progressive movements gained momentum at the turn of the century (Tyack & Strobe, 1981). Following the rise of females in educational leadership, a backlash against women's expansion of political, social, familial, and economic rights directly influenced the decline in leadership roles opened to women. Government and education policy makers claimed that a 'woman's peril' had begun to undermine the ability of school age males to gain the technical and rational thinking required for them to become productive and competitive members of an industrialized and democratic society (Weiler, 1989).

Furthermore, the 'women's peril' outcry of the early 20th century foreshadowed the correlation of educational leadership opportunities available to women with socio-political, cultural, and economic shifts in U.S. society. Social and economic upheavals caused by WWII and post-WWII eras (Cavanaugh, 2005; NCES, 1993; Tyack & Strobe, 1981) and the civil rights and feminists movements in the 1960s and 1970s and the neoliberal backlash of the 1980s (Hursch, 2008), are other examples of how educated middle-class White women's professional aspirations are controlled by the needs of an education system modeled after a hegemonic,

capitalistic, and patriarchal economic system (Apple, 1985; Cavanaugh, 2005; Lather, 1987; Weiler, 1989). More recently, the National Center for Educational Statistics (2013) report indicated that 76% of all K-12 educators in this country were women yet only 51% of principals and 24% of superintendents were women. According to the U.S. Bureau of Labor Statistics (2012), the median pay for classroom teachers was $53,725 whereas principals earned a median salary of $93,179 and superintendents, $142,523.

The subordinate and gendered positions of females in the K-12 education system are recognized as being complex (Hlupekile Longwe, 1998; Lather, 1987). However, the implications of White female educators' subordinate roles in public education potentially relate to their sense of empowerment or agency when working with historically marginalized students. A teacher's lack of empowerment or agency plays out through intersections of gender and race in the classroom as "many teachers hold particularly low expectations of African American and Latino students, treat them more harshly than other students, discourage their achievement, and punish them disproportionately" (Shields, Humphrey, Wechsler, Riel, Tiffany-Morales, Woodworth, Youg, & Price, 2001, p. 208).

The feminization of the teacher work force has been accompanied by the whitening of the teacher work force (Boser, 2011). After *Brown v. Board of Education of Topeka* (1954) and the closure of public schools serving African American communities across the U.S., thousands of African American teachers and administrators lost their jobs (Delpit, 2012; Marbley et. al., 2007; Span, 2014). More recently, the Great Recession and consequent educational budget cuts created an even

wider racial and cultural divide between the teacher work force and the student populations in the predominantly African American schools in the U.S. (Ahmad & Boser, 2014; Boser, 2011; Delpit, 2012). The current downward trend for the recruitment and retention of African American teachers and teachers of color generally exacerbates the issues of disproportionality and over-identification of African American and Latino/a students for discipline, remediation, retention, and special education programs and the consequent school to prison pipeline (Elias, 2013; Marbley et al., 2007).

Historiography of the Racialization of the Education System. Span (2014) traces the White supremist policies in the U.S. education system to the early days of colonial rule in America. Anti-literacy laws as early as 1740 were enforced in colonial South Carolina for both free and enslaved African Americans. Documentation of legal sanctions against both free and enslaved African Americans "to assemble, attend school or be taught to read or write" dates back as far as 1819 in Virginia and the insurrection attempt of Nat Turner in 1831, only strengthened and expanded these sanctions because "literacy inspired thoughts of freedom" (p. 57).

Although the decision in *Roberts v. the City of Boston* (1849) captured a moment in time when the African American community's creation of separate schools as a response to the racism occurring in the all-White schools, this decision also set legal precedent for maintaining segregation in public education across the country until *Brown v. Board of Education* (1954). Consequently, the schools which had been created by and for African American families and were intended to provide their children with a safe and equally rigorous educational experience, (hooks, 1994;

Marbley et al., 2007) were unequally funded and often created hardships due to the distance between home and school for those attending (Span, 2014).

Additionally, the common schools vision of the 18th century did not include African Americans (Span, 2014). Separate schools date back to this era and well into the 19th century and was apparent in the fact that "by 1860, every northern and western state restricted, segregated, or denied African Americans the right to send their children to school equal to Whites" (Span, 2014, p. 58) thus a dual system of education was codified by law or custom in the U.S. prior to the Civil War. However, for a brief moment in time, during Reconstruction and under the protection of the Union Army, a coalition of African Americans appointed or elected to political office at the local and state levels developed and enacted "legislation that ensured the state-supported public school systems for all children irrespective of race…" (Span, 2014, p. 61).

At the center of this public education movement was the belief that literacy was essential to the liberation of the mind, which guaranteed African Americans emancipation in both thought and action (Siddle Walker, 2001). Moreover, as a precursor to culturally responsive pedagogy, schools organized and administered by the African American community promoted a rigorous and liberatory curriculum and methodology in opposition to the racist and subordinating teachings of the segregated schools run by the White community (Harmon, 2012; hooks, 1994; Marbley et al., 2007).

This attempt by the recently emancipated African American community to educate all children in the South was undermined by the same segregationist

educational models already established in the Northeast, Midwest, and West and a "dual system of schools—one for White children and one for 'colored' children" (Siddle Walker, 2001, p. 62) emerged in the Southeast. At the same time, a voucher system in the Southern states allowed for public monies to be diverted to private schools giving White families options and robbing African American families of the educational dollars needed for providing equitable opportunities for their children (Orfield & Frankenberg, 2014; Reece & O'Connell, 2016).

When Reconstruction ended, the violence and economic enslavement sanctioned in the Black Codes followed by the era of Jim Crow, prompted mass waves of migration of African Americans to the Northeast and Midwest (Zinn, 2003). White residents of the urban communities who were most impacted by the influx of African Americans, led to the increase in economic, political, and social pushback against integration in housing, employment, and education (Delpit, 2012; Kozol, 2005; Span, 2014). Again, as in the Southeast, White families benefitted from public education policies used to "preserve racial separation…school officials allowed Whites to transfer their children to a school more reflective of their expectations" (Span, 2014, p. 63) but denied the same rights to African American families.

Brown v. Board of Education of Topeka (1954) and the federal government's efforts to enforce desegregation ignored the past injustices caused by generations of racial inequities institutionalized in the public education system, thus African American students were sentenced to underfunded and segregated public schools along with all marginalized students of color and denied the culturally responsive and liberatory teaching practices provided by African-American teachers and

administrators (Delpit, 2012; hooks, 1994; Kozol, 2005; Marbley et al., 2007; Orfield & Frankenberg, 2014; Reece & O'Connell, 2016).

Occurring simultaneously with the civil rights activism in the 1960s, the Republican Party took control of the public discourse about desegregation by capitalizing on White prejudices and fears to "invoke White racial solidarity against school desegregation, Black advancement, civil rights, and equal protection measures" (Span, 2014, p. 65). Discursive tactics embedded with race neutral language masked the White supremist intentions underlying the Republican Party's rhetoric and successfully placed Richard Nixon in the White House, influencing White voters and impacting future legislation which limited educational and economic opportunity for African Americans (Orfield & Frankenberg, 2014; Span, 2014).

According to Span (2014), legal challenges to school segregation continue to reflect the White privilege and White supremacy pervasive in the U.S. public education system. The Supreme Court's decision in *Parents Involved in Community Schools v. Seattle School District No. 1 et al.* (2007) held that equal protection in school segregation issues cannot be invoked because "America had moved past race being a factor of opportunity or as a determinant of advantage or disadvantage in the lives of everyday people: it resolved that race was no longer relevant in America" (p. 68). Kozol (2005), Delpit (2012), and Reece and O'Connell (2016) have all presented arguments quite different from that told by the judiciary: schools across the U.S. have become increasingly segregated based on historical and intergenerational economic opportunity gaps.

The segregation of African American and Latino/a students into underfunded and underperforming schools is attributed to the historical White flight phenomenon deeply embedded in U.S. society in which race and socio-economic status continue to create opportunities for White middle- and upper-class families, but deny these same opportunities to low-income, working class families of color (Delpit, 2012; Kozol, 2005; Lockette, 2010; Orfield & Frankenberg, 2014; Reece & O'Connell, 2016). It may be that the judiciary acted on a colorblind approach to litigation in the *Parents Involved in Community Schools v. Seattle School District No. 1 et al.* (2007); however, a critical examination of the racial disparities in the U.S. public education system as measured by the achievement gap and the disciplinary disproportionality between AfricanAmerican and Latino/a students and their White counterparts, makes visible the impact of institutionalized historical racial inequity in the U.S. (Darling-Hammond, 2010; Lockette, 2010; Orfield & Frankenberg, 2014; Reece & O'Connell, 2016).

Throughout U.S. history and into the present, the public education system's hegemonic whiteness has been codified and upheld through the U.S. judiciary system's deference to a socially constructed White identity which is "the positive mirror image of the negative identity imposed on people of color" (Haney Lopez, 1995, p. 548). Furthermore, the continual decline in African American teachers in predominantly African American schools and the increasing whitening of the teacher work force, leaves students of color without culturally responsive educators who have the potential to empower them and their families to interrogate and contest inequitable

and discriminatory educational practices at the classroom and district levels (Ahmad & Boser, 2014; Howard et al., 2012; Marbley et. al., 2007; Matias, 2013).

If the White female teacher work force, whose tenuous building of individual and group identity relies on the basis of what one is not, and this identity stabilizes one at the 'apex of the racial hierarchy,' one is not likely to look past what is normative in this dominant role when questioning the inequities of those whose roles are subordinate (Haney Lopez, 1995).

Intersectionality Theory. An understanding of the historical feminization and the continuous whitening of the teacher work force, offers a framework for also understanding the phenomenon of intersecting gender and racial identities in the U.S. classrooms. Gender and racial identities potentially act as psycho-social filters in the relationships between White female teachers and their African-American and Latino/a students (Marbley et al., 2007; Matias et al., 2014). The implication of the lack of gender and racial identity intersectional awareness among White female teachers is that their uninterrogated simultaneous positions of dominance and subordination might potentially contribute to their negative perceptions of historically marginalized student groups (Howard et al., 2012; Hyland, 2005; Picower, 2009; Yoon, 2012).

These negative perceptions potentially lead to the over-identification for special education services and disproportionate discipline of historically marginalized students compared to their White peers. At the time of this educational study, several researchers had initiated the exploration of an association between White female teacher intersectional awareness and culturally responsive classroom practices (Blanchett, Klinger, & Harry, 2009; Crenshaw, 2015; Yoon, 2012). However, the

following section will present the broad, foundational explanation of the construct of intersectionality and related empirical studies in an effort to build upon the literature specific to intersectional awareness and its potential application to the field of educational research.

According to McCall (2005), "intersectionality arose out of a critique of gender-based and race-based research for failing to account for lived experience at neglected points of intersection—ones that tended to reflect multiple subordinate locations as opposed to dominant or mixed locations" (p. 1780). Beginning in the 1970s, with the Combahee River Collective's A Black Feminist Statement (1983), feminist Women of Color began critically responding to the feminist movement for its failure to understand the unique and overlapping subordinate identities that mediate the positionality of Women of Color in U.S. society (Collins, 2000/2009; Crenshaw, 1989, 1991; hooks, 1984; Lorde, 1984/2007).

Black feminist scholars introduced the concept of intersecting 'multiple identities' in their critiques of the essentialism of a single female consciousness promoted by liberal White middle class feminism (Frankenberg, 1993; Levine-Rasky, 2011; Ringrose, 2007). Theorists Kimberle Crenshaw (1991) and Patricia Hill Collins (2000/2009) are recognized as the women who operationalized the construct of intersectionality as "a macrolevel social theory that starts from the assumption that social systems such as patriarchy, class, and race are inextricably interlocking and together cocreate a matrix of dominations, privileges, and oppressions" (Greenwood, 2008, p. 38).

Through the lens of Critical Legal Studies (CLS), Critical Race Theory (CRT), and grounded in Black feminist theory (Collins, 2000/2009; hooks, 1984; Lorde, 1984/2007), Kimberle Crenshaw (1989, 1991) critically examines the effects of gender and racial essentialism which denies Women of Color equal standing in the eyes of U.S. society and by extension, the legal system. Crenshaw's research foregrounds the experiences of Women of Color whose simultaneous subordinate social group identities, create legal, social, and economic barriers for them. Her work suggests that the single axes of analysis, placing race and gender as separate, compartmentalized, and essentialized, 'master categories' (1989, 1991), perpetuates the normalizing of the hegemonic social structures which places Women of Color outside of both anti-racist and feminist discourse and activism. Crenshaw (1991) argues that, "any discourse about identity has to acknowledge how our identities are constructed through the intersection of multiple dimensions" (p. 1,299).

Several researchers (Cho et al., 2013; Cole, 2009; Greenwood, 2008; Shields, 2008; Warner, 2008) suggest that intersectionality theory offers an analytical framework with the potential to capture and explain the complexities of the constantly shifting subordinate/dominant social group identity roles that individuals mediate. Moreover, they argue, intersectionality theory not only interrogates the social construction of identity and how these identities are a projection of 'white imagination,' but also how these roles continue to be shaped by historical, political, and economic systems of oppression.

The structural systems creating the boundaries and borders of identity can be challenged, dismantled, and reconstructed through collective agency. Researchers in

the fields of social psychology and Women's Studies (Curtin et al., 2015; Greenwood & Christian, 2008; Levine-Rasky, 2011; McCall, 2005; Shields, 2008) suggest that intersectionality theory offers both an interdisciplinary empirical methodology and potentially acts as a vehicle for collective political anti-oppression work.

The foundational work of Critical Legal Studies and Critical Race Theory scholars foregrounded the de-centering of the dominant and normative legal discourses of White supremacy, patriarchy, and capitalism through critical narrative methods (Delgado, 1995). These narrative transcripts interrogated, made visible, and contested the dominant and normative legal discourses of hegemonic anti-discrimination law and legal practices. As with the early Critical Legal Studies and Critical Race Theorists, researchers in the field of psychology also recognize that examining the intersectionality of social identities in the context of historical oppression, could not be accomplished through a 'top down' analytical framework, but required an understanding of how "intersectionality neither travels outside nor is unmediated by the very field of race and gender that it interrogates" (Cho et al., 2013, p. 791).

Furthermore, researchers recognize the importance of interrogating and challenging the discursive practices found in narratives and discourse which perpetuate the individual and collective beliefs about the subordinate and dominant positions assigned to social identity groups (Frankenberg, 1993; Matias et al., 2014; Ringrose, 2007). Ringrose's (2007) study of White female discourse framed in intersectionality theory suggests that "emphasizing discursive/subjective contradictions" (Ringrose, 2007, p. 269) creates a cognitive tension necessary for

psychic shifts in consciousness which can be translated to White women's 'lived experiences.'

Thus, research grounded in intersectionality theory which employs discourse theory methods appears to capture the complexity of themes, nuances, and contingencies associated with the 'multiple axes' of identity individuals' experience (Knight, 2002; Ringrose, 2007). Additionally, the use of critical narrative or discourse theory research methods de-centers racial, gender, and class privilege and offers a tool for deconstructing the 'master categories' of identity as well as illuminating the material reality, conceptual frameworks, and discursive process (Frankenberg, 1993) of how these categories are "produced, experienced, reproduced, and resisted in everyday life" (McCall, 2005, p. 1783).

Intersectionality as both a theoretical and analytical framework possibly offers a reflexive methodology or 'tool' complex enough to interrogate the social group inter-relationships which mediate power and, at the same time, nuanced enough to recognize 'emergent identities' shaped by these social group relationships (Cole, 2009; McCall, 2005). Additionally, intersectionality research suggests that when individuals and groups recognize 'multiple axes' of oppression and the complexities of subordinate/dominant social group hierarchies as products of historical structural inequities, they become better positioned to form alliances and in turn, support a collective social justice activism (Cho et al.; Cole, 2009; Frankenberg, 1993; Greenwood, 2008; Greenwood & Christian, 2008).

These alliances and collective activism are necessary to contest and transform systems of power based on White, patriarchal, capitalistic structures, which left

unchecked continue to reify hegemonic socio-politically oppressive discourses, policies, and practices in legal and academic institutions (Crenshaw, 1989, 1991; Delgado, 1995; Haney Lopez, 1995; Lather, 1987; hooks, 1984). Although the roots of anti-colonist and anti-oppression research are often grounded in post-structuralist discourse theory and qualitative methods, social psychology and feminist researchers argue for an interdisciplinary approach inclusive of both qualitative and quantitative methods to further the development and application of intersectionality theory and methodology (Cole, 2009; McCall, 2005; Shields, 2008; Warner, 2008).

Findings from several quantitative studies (Banks, Murry, Brown, & Hammond, 2014; Curtin et al., 2015; Greenwood 2008; Greenwood & Christian, 2008; Rosette & Tost, 2013) indicate that quantitative methods offer a valid approach to understanding an individual's capacity to recognize their unique social positioning as dominant, subordinate, or simultaneously dominant and subordinate and how their levels of awareness impact their respective attitudes about gender and racial group hierarchies. Rosette and Tost (2013) and Banks et al. (2014) posit that individuals whose identity is simultaneously privileged and subordinate, such as White women in the work force or on college campuses, might recognize similarities between gender and racial inequity.

The results of both studies indicate that "individuals who hold a subordinate position on one dimension of social hierarchy" (Rosette & Tost, 2013, p. 1425) are more likely to recognize that multiple dimensions of subordinate and dominant social identities mediate the privilege an individual exercises in society. Moreover, Banks et al. (2014) suggest that women with an inclusive feminist lens are more likely to

"recognize dynamics beyond gender, such as racism, as equal concern to sexism" (p. 233) and that this intersectional awareness builds individual capacity for developing a positive White racial identity. And by extension, a White woman's positive racial identity fosters a positive racial attitude towards non-White racial groups, leading her to development of empathy for, and a positive perception of individual differences.

Additionally, Greenwood and Christian's (2008) studies of White female college students examined the interaction between the individual's awareness of her multiple intersecting identities and the "multiple interlocking systems of oppression" (p. 39) positioning these identities as simultaneously subordinate and dominant. The results of Greenwood and Christian's (2008) studies indicate that White women who demonstrate a singular political consciousness did not recognize the structural inequalities and historical contexts which mediate the social positions of groups based on identity. However, the implications for White women with intersectional political consciousness, is that these women are more likely to see difference as a strength, increasing their participation and persistence in collective social justice activism with diverse group members (Greenwood, 2008; Greenwood & Christian, 2008).

Furthermore, Curtin et al. (2015) propose that levels of intersectional awareness reveal an individual's socio-cognitive capacity to understand structural inequalities, reject these inequalities as legitimate, and seek collective social justice activism as a means to transform structural inequities. Their secondary analysis study of predominantly White females from a wide range of economic and age groups, was used to pilot and validate survey items for an intersectional awareness scale which built upon the Greenwood and Christian's (2008) intersectional group consciousness

construct. Curtin et al.'s (2015) findings suggest that the intersectional awareness scale captures an "individual's dispositions to focus on the external social environment—openness to experience, perspective taking…" (p. 523) as well as individual dispositions for seeking collective social justice activism.

The literature reviewed for this study emphasizes the intersectionality awareness of White, predominantly middle-class women as a means to build understanding of the White female teacher's racial awareness and racial attitudes in U.S. society. Can the racial awareness and racial attitudes of these teachers inform their practice as culturally responsive educators and social justice activists on behalf of their African American and Latino/a students? Critical Whiteness Studies (CWS) offers a framework for analyzing the multiple intersecting dominant social identities White middle-class women inhabit and their 'white imagination' discourses which blind them to their privilege (Levine-Rasky, 2011). Whiteness assigns White females a position of privilege but simultaneously assigns them a position of subordination in their gender within the socio-political context of a White supremist and patriarchal society (Cole, 2009; Levine-Rasky, 2011).

Intersectionality theory and research methods offer a lens for scholarly, interdisciplinary work necessary for making White privilege visible (McIntosh, 1990) to White female teachers (Hyland, 2005; Matias et al., 2014; Picower, 2009; Yoon, 2011, 2012) who might gain a deeper understanding of how the multiple and simultaneous social identities that individuals inhabit within a stratified society, either enhance or inhibit an individual's intellectual, psycho-social, and material outcomes (Cole, 2009). The implications of White female teacher intersectional awareness being

the intellectual, psycho-social, and material outcomes of historically marginalized African American and Latino/a students.

Identity Theory. Intersectionality theory and the related research offer a framework for understanding how gender and racial identity awareness potentially impacts an individual's capacity to understand social group differences in terms of strengths rather than deficits (Curtin et al., 2015; Greenwood, 2008; Greenwood & Christian, 2008; Ringrose, 2007; Shields, 2008).

To better understand the complexities of intersecting multiple identities of gender and race for White female teachers, the following section will address identity theory generally and empirical studies specific to White female identity development. Moreover, an examination of identity development as a gendered and racialized experience (Belenky, Clinchy, Goldberger, & Tarule, 1986/1997; Frankenberg, 1993; Helms, 1990; hooks, 1984) and the construction of White female teacher identity (Cavanaugh, 2005; Lasky, 2005; Sabbe & Alterman, 2007; Soreide, 2006; Tamboukou, 2000; Zembylas, 2003, 2005) is offered to explore how the simultaneous positions of subordinate as female and dominant in whiteness (Levine-Rasky, 2011; Rosette & Tost, 2013) potentially impact White female teachers' capacity to become empowered as culturally responsive educators (Yoon, 2011, 2012).

According to feminist theorists and legal scholars, a 'cult of true womanhood' exists in U.S. society and is the standard against which female identity or womanhood is measured (hooks, 1984; Weiler, 1989). Moreover this 'true womanhood' is socially constructed through overt and hegemonic norms of a society organized by patriarchy, capitalism, and White supremacy and defined in terms of heterosexual, White middle-

class women's identities and experiences (Belenky et al., 1986/1997; Crenshaw, 1989; hooks, 1984; Frankenberg, 1993; Helms, 1990; Grillo & Wildman, 1995; Lorde 1984/2007; Yoon, 2011). Additionally, since the 19th century in Western cultures, the cult of White womanhood has continued to essentialize 'woman' to be passive, non-violent, nice, caring, selfless, sexually vulnerable, and publicly subordinate to White male authority (Frankenberg, 1993; Belenky et al., 1986/1997; Tamboukou, 2000; Weiler, 1989).

Both gendered and racialized social identities of White women living in contemporary Western society continue to be constructed through hegemonic social norms (Collins, 2000/2009; Grillo & Wildman, 1995; McIntosh, 1990). Identity development begins within the family where socially endorsed behaviors are elicited (Burke & Stets, 2009; Mead 1934) from females through actions initiated by those who represent and reify the signs and symbols of the dominant culture (Burke & Stets, 2009). These 'responsive lines of action' and 'interpersonal tasks' (Weinstein & Deutschberger, 1963) internalized by White women reinforce gender, racial, sexual, and class social identity hierarchies which exist to maintain social categories and boundaries and which reinforce systems of privilege and oppression (Flax, 1987; Tamboukou, 2000). Furthermore, beyond the private domestic sphere of the home, dominant cultural norms grounded in White male experiences and epistemologies, are reified through public institutions which continue to elicit behaviors and responses of 'object' or subordinate rather than 'subject' or agenic self from White women (Belenky et al., 1986/1997; Mead, 1934).

A White woman's identity forms in a role of subordinate or oppressed 'object' in the context of institutionalized sexism and racism, through the process of altercasting (Weinstein & Deutshberger, 1963). An identity casted by sexism and racism leads a woman to develop a self-consciousness as an 'object' rather than an agenic 'subject' through gendered and racialized interactions which lead her to internalize her gender as a subordinate identity (Belenky et al., 1986/1997; Flax, 1987; hooks, 1984, 1990; Tamboukou, 2000). The process of the formation of social identity as subordinate continues to be solidified through gendered and racialized experiences outside of the family and immediate community (Burke & Stets, 2009; Frankenberg, 1993). Moreover, the acceptance of her role as 'object' reinforces the 'identity-verification' that White women consciously or unconsciously seek as a means to their socio-political and economic survival and stability within the confines of the dominant White male U.S. social hierarchy (Belenky et al., 1986/1997; Mead, 1934; Weinstein & Deutshberger, 1963).

However, the White male hegemonic social norms contradict the gender and racial identity development of White women. Research from the disciplines of sociology, psychology, and women's studies (Belenky et al., 1986/1997; Frankenberg, 1993; Helms, 1990; Rosette & Tost, 2013; Spanierman, Beard, & Todd, 2012), suggest that White women approach their social and political worlds from a unique standpoint different from White males, but are expected to measure their success, intelligence, and worth by the White male standards which have cast them and other social groups into subordinate positions in U.S. society (Kennedy & Dore, 2014). Moreover, the very nature of 'woman' is socially constructed by the dominant

discourses used to maintain power and privilege for White males in Western cultures through institutions such as media and higher education (hooks, 1984; Tamboukou, 2000).

Furthermore, Belenky et al. (1986/1997) suggest that academia acts as a microcosm of the larger social realities in the U.S. and reflect the White male epistemologies which are grounded in impersonal rules, individualism, didactic transmission of knowledge, and judgement of others' worth. Whereas, they suggest a female epistemology is grounded in personal experiences and connections, collaborative work, empathy, and collective construction of knowledge through discourse (Hollingsworth, 1992; Hlupekile Longwe, 1998; Schultz, 2011).

Additionally, several researchers (Curtin et al, 2015; Frankenberg, 1993; Greenwood & Christian, 2008) posit that a woman's epistemology can evolve through academic and socio-cognitive work grounded in feminist theory and practices such as consciousness raising and critical theory. They further posit that women who understand that gender and racial identities are contingent and mediated through both material realities and discursive repertoires, develop anti-oppression and anti-racist perspectives and potentially work collectively for social justice causes (Frankenberg, 1993; Hlupekile Longwe, 1998; Greenwood, 2008).

However, both dominant and subordinate gender and racial social categories exist within the context of a patriarchal, capitalistic, and White supremist society where institutionalized structural inequalities and social group hierarchies maintain systems of oppression and privilege (Alexander, 2012; Nishimura & DuVernay, 2016). As female, a White woman is socially positioned as subordinate but in her

whiteness, she is positioned as a member of the dominant culture where she has access to material and social privilege because of her racial identity (Haney Lopez, 1995; McIntosh, 1990). A White woman's privileged social position in her whiteness, however, is dialectically defined by positioning people of color as the 'other' and problematizing race through a 'white gaze' (Frankenberg, 1993; Grillo & Wildman, 1995; Helms, 1990; hooks, 1984, 1990; Howard et al., 2012; Hyland, 2005; Matias et al., 2014; Yoon, 2011).

The 'white gaze' and 'white imagination' are subconscious but powerful psychic tools when translated to discursive practices needed to perpetuate the essentialist colonial discourses which define and reify racial hierarchies as biological and static (Frankenberg, 1993; Helms, 1990; Levine-Rasky, 2011). Furthermore, White women maintain their tenuous position of privilege in their whiteness through discursive practices of defining and bounding White and non-White social categories.

These discursive practices perpetuate 'white imagination' discourses needed to justify social and socio-cognitive distancing where race is problematized as a non-White issue characterized by material inequalities and oppression (Frankenberg, 1993; Yoon, 2011). Additionally, internalized gender and racial identity roles of the dominant culture continue to elicit actions conforming with the status quo (Burke & Stets, 2009; Mead 1934; Weinstein & Deutshberger, 1963), but instead of casting her into a position of subordinate, the White woman has the option to exert her position of dominance in her whiteness when interacting with people from non-White racial/ethnic groups.

Several qualitative researchers explored discourse which centered whiteness as racialized and problematized; their findings suggest that White women will revert to defensiveness, guilt, claims of meritocracy, and color/power evasiveness (Jimenez, 2014; Matias, et al., 2014; Ringrose, 2007; Yoon, 2011, 2012) to maintain a socio-cognitive distance from their complicity in racializing 'others'. Additionally, because White women recognize gender oppression they will tend to diminish the differences in forms of oppression and look for 'sameness' with people of color and employ color-blind rhetoric but when pressed about their position of dominance as White, they return to racist discourses of difference (Ringrose, 2007). White women's investment in their position of privilege and affinity with the dominant culture is protected through patriarchal, capitalistic, and White supremist discursive repertoires and a socio-cognitive dissonance necessary to rationalize these repertoires similar to the White male.

Moreover, Levine-Rasky (2011) suggests that in affinity with White males, many White women benefit from their intersecting positions of dominance when they are socio-economically members of the middle-class. She argues that intersecting dominant social identities "preserve(s) distance from difficulties, immunity from complicity in racism, confirmation of merit and entitlement…and a positive personal identity" (p. 250).

However, several studies suggest that White women and White men respond differently to racialized lived experiences due to their unique standpoints (Helms, 1990; Rosette & Tost, 2013; Spanierman et al., 2012). The differences in gender and racial standpoints have been linked to an individual's ability to recognize that social

identities are socially constructed, relational, and contingent on historical and contemporary systems of domination and oppression in U.S. society (Collins, 2000/2009; Lather, 1987; Sheilds, 2008). Furthermore, researchers posit that White females, when compared to White males, are more likely to engage empathetically with those from different racial groups as well as seek to understand multiple perspectives through personal connections, social justice educational opportunities, and social justice activism (Belenky et al., 1986/1997; Helms, 1990; Rosette & Tost, 2013).

Additionally, Spanierman et al.'s (2012) study indicates that White women "were more likely than (White) men to exhibit the most desirable racial affect pattern (Antiracist)" (p. 182) whereas White men were categorized as the "Insensitive and Afraid type (which) is related to the power, privilege, and entitlement" (p. 183). White men were also more likely to employ color-blind racial ideology and the myth of meritocracy as discursive repertoires whereas White women were more likely to exhibit more sophisticated racial identity statuses than men.

However, a White female's self-reported recognition of gender and racial inequities does not translate to her contesting her social identity as 'object' into which she or others have been cast. Although, within the possibility of a woman to contest her role identity and assert herself as 'subject', actor, or agenic self, lies the danger that her empathy with an historically oppressed group other than women (Spanierman et al., 2012; Rosette & Tost, 2013), leads her to believe that she cannot become the oppressor (Freire, 1998; Grillo & Wildman, 1995; hooks, 1994; Weiler, 1991). At the same time, a White woman aspiring to an authentic and agenic self, outside of her

expected social identity roles, could run the risk of ‘identity-nonverification’ and potential loss of the security and stability (Burke & Stets, 2009) provided by her affinity within the dominant racial group in her whiteness.

Therefore, gender and racial identity as constructs of a patriarchal, capitalistic, White supremist society, create social boundaries (Crenshaw, 1989, 1991) which limit the capacity of a White woman to know herself outside of the various roles constructed by and rooted in the dominant culture (Flax, 1987; Levine-Rasky, 2011). Social boundaries deny her a ‘space’ outside of these gendered and racialized hegemonic constructs (Sheilds, 2008) and deny her her unique authenticity and agency as a woman (Belenky et al., 1986/1997; Frankenberg, 1993; hooks, 1984, 1990; Lorde, 1984/ 2007; Tamboukou, 2000). Thus, intersecting social identities of privilege and oppression in her gender and race/ethnicity must be problematized for White women if they are to navigate the complexities of intersecting identities for themselves and others and work toward social equity (Matias et al., 2014; Yoon, 2011).

Research specific to White female teachers' understanding of their own intersecting social identities explores the private/public transmission of gender and racial social boundaries to educational settings. "About 83 percent of U.S. public school teachers are White and 75.9 percent of all teachers are women. At the elementary level, 84.8 percent of teachers are women" (Yoon, 2011, p. 7). Therefore White female teachers' awareness and understanding of intersecting gender, racial, and class identity have implications for K-8 classrooms. Moreover, Zembylas (2003, 2005) asserts that a socially and culturally constructed professional identity imposed on White female teachers is an extension the historical 'cult of true womanhood' and these

invisible and inaudible 'rules' limit their capacity to become self-actualized as culturally responsive educators.

"Teaching, leading, and learning are inextricably connected to emotions" (Knight-Diop & Osterreich, 2009). However, within the context of K-12 public education, individualism, autonomy, and emotional self-discipline are privileged and teachers' emotional identities continue to be shaped by power relations (Tambouka, 2000) and not by the analysis of the discourse of teachers' lived experiences (Zemblyas, 2003, 2005). Teachers who comply with both stated and unstated rules of emotion, gain cultural acceptance within the context of their work environment. Although, if a teacher's words, actions, or performance do not align with the cultural norms of her setting, normalizing discourse or external monitoring activities will ensue and will either enforce compliance and silence, or force isolation and marginalization (Matias, 2013; Yoon, 2012).

The consequence of White females teachers' compliance with the dominant culture social norms, is the marginalization of African American and Latino/a student experiences, cultural epistemologies, and social identities which in turn marginalizes the value of their educational aspirations and outcomes (Delpit, 2012; Howard et al., 2012; Hyland, 2005). When White female teachers' fail to interrogate and contest the 'absent presence' of patriarchy and capitalism (Lather, 1987) shaping their professional identity, they become complicit in the perpetuation of the inequitable policies and practices which marginalize historically oppressed students, specifically African American and Latino/a students who are targeted for the school to prison pipeline (Alexander, 2012; Elias, 2013; Howard et al., 2012).

For White female teachers to interrogate, contest, and disrupt oppressive socially constructed groups identities, they would need opportunities to become critically conscious and develop an agenic ‘I’ and form solidarity with others seeking the same (Frankenberg, 1993). The agenic 'I' is considered essential to the creation and survival of an authentic self on an individual level and the creation and survival of the authentic group of affinity needed to maintain this transformation from 'object' to 'subject' (Burke & Stets, 2009; hooks, 1984; Freire, 1998). White female teachers as an authentic social group offers support for those among them seeking self-actualization and empowerment outside of the dominant society’s norms (Belenky et al., 1986/1997; Hollingsworth, 1992). It is in their collective critical consciousness (Lorde, 1984/2007) that White female teachers might take their first steps toward the deconstruction of institutionalized hegemonic oppressions currently embedded in the U.S. public education system (Crenshaw, 2015; Delpit, 1988; hooks, 1994; Kozol, 2005).

Transformative-adult learning theory. Do culturally responsive professional development training programs or models support White female teachers to become empowered to actively interrogate and disrupt social inequities which limit both their capacity as educators and their students' capacities as learners? Transformative-adult learning theory supports the adult learner to critically examine their epistemological framing of their previous personal and professional experiences (Mezirow, 2009; Kegan, 2009). The tension and discomfort which often arises through the process of developing a critical consciousness is necessary for an individual to make cognitive

shifts in their world view and potentially engage in social changes to better their life and the lives of others (Belenky et al., 1986/1997; Freire, 1970, 1998; hooks, 1984).

Critical reflection underlies the adult's ability to move from a solely socialized understanding of lived experiences to a self-authored or agenic place of understanding and empowerment and activism (Mezirow, 2009). Furthermore, the socially constructed meaning of the lived experiences of an adult learner have formed the mental schemas to which they are able to 'accommodate' new learning; adults bring their own epistemology of learning which frames how an adult approaches subject matter and instruction. However, these historical epistemologies can create barriers to adult learning when the learner is presented with concepts or knowledge which are incongruent with prior experience and knowledge thus "unknowingly (they) become prisoners behind the bars of (their) own minds" (Jarvis, 2009, p. 28).

Several adult learning theorists (Illeris, 2009; Kegan, 2009; Mezirow, 2009) proposed transformative-adult learning models as possible keys to removing these 'bars of the mind' which may be holding adults back from self-actualization and empowerment. Mezirow (2009) argues that adult learners possess the conceptual language and developmental maturity to critically self-reflect about their habits of mind and reframe their epistemologies about their learning and the content under consideration in their learning. Furthermore, because adult learners bring rich and complex lived experiences and interpretations of these experiences, these new perceptions of themselves or awareness of subject matter potentially disrupt schemas previously formed around their previously accepted experiences or knowledge.

Mezirow (2009) also posits that it is the adult learner's ability to engage in metacognitive processes that creates awareness of cognitive dissonance when prior knowledge about self and the world is challenged. Jarvis (2009) continued the argument that adult learners possess the potential for a critical consciousness when faced with either internal or overt 'disjuncture' between what has been known and what challenges this knowing. When this disjuncture is resolved, the resulting answers are social constructs and generative in nature (Freire, 1970) .

Feminist researchers also acknowledge the tenets of transformative-adult learning proposed by male researchers; however, a female epistemology often is lacking in higher education and professional development adult learning models (Caffarella, 1996; Weiler, 1989). The hierarchal and highly bureaucratic adult learning models found across all disciplines are grounded in the patriarchy, capitalism, and White supremacy of U.S. society (Crenshaw, 1989; hooks, 1994). In contrast, female epistemology is unique to 'women's ways of knowing' and is highly relational, intuitive, collaborative, and truth is considered tentative (Belenky et al., 1986/1997). Moreover, the constructivist element of female epistemology is also tenet of transformative-adult learning theory and this approach to building knowledge and hypothesizing a self is dependent on an authentic dialogical model (Hollingsworth, 1992).

Since the 1980s, teacher education programs, professional development educational leaders, and commercial educational groups have all attempted to transform the habits of mind of adult learners in the name of multi-cultural, culturally responsive practices (Chubbuck, 2010; Delpit, 2012; Harmon, 2012; Howard et al.,

2012). In their efforts, educational leaders and educational business groups have attempted to name and operationalize what it is to be an effective and ethical teacher of historically marginalized students of color.

Contemporary research focusing on the dispositions and practices of these social justice educators can be found in the literature along with varied terms used to name these teachers such as culturally responsive teacher (Matias, 2013; Wallace & Brand, 2012; Sleeter, 2001), social justice teacher (Chubbuck, 2010; Knight, 2002; Christensen, 2009), culturally relevant teacher (Picower, 2009; Marbley et al., 2007), and anti-racist educator (Pollock, 2008; Ringrose, 2007). The research offers several options for naming or describing dispositions, attitudes, or behaviors of culturally responsive and social justice activist teachers; however, the research does not suggest that White female teachers actually engage and enact the capacity necessary to interrogate and dismantle oppressive educational policies and practices at the personal, local, and system levels (Matias, 2013; Matias et al., 2014; 2008; Mazzei, 2008; Yoon, 2011, 2012).

Pre-service teacher educators did not find evidence of White female teachers' capacity to enact dispositions of culturally responsive, social activist educators. 'Discursive repertoires' used by White female teacher candidates during multi-cultural and anti-racist course activities suggested a lack of critical understanding of dominant and subordinate racial positioning of Whites and non-Whites in the educational system (Jiminez, 2014; Matias, 2013; Matias et al., 2014; Williams & Evans-Winter, 2005).

Moreover, pre-service teacher educators and researchers found that the White female teacher candidates repeated race neutral social justice terminology such as

poverty, urban v. suburban inequities, and oppression yet when pressed, could not explain these in the context and terms of their own White privilege (Picower, 2009). Furthermore, White female pre-service teachers also lacked the dispositions necessary for actively engaging in the uncomfortable exploration of their own 'white imagination' critical in the process to "recognize and deconstruct their discursive practices and emotional deflections that blinds them to their own white imaginations, upheld by hegemonic whiteness…" (Matias et al., 2014, p. 301).

Prior to Matias et al.'s work (2014) examining the 'white imagination' of pre-service teachers, she looked at the emotional and psychological dispositions of White female teacher candidates (Matias, 2013). Their emotional and psychological dispositions led teacher candidates to react with anger, guilt, shame, and denial when confronted with their positionality of privilege and their complicity in a dominant culture oppressions of African American students. Researchers in the field of counseling (Marbley, Bonner, Sheketa, Henfield and Watts, 2007) proposed a culturally responsive counseling model to address the negative emotional reactions found in pre-service and novice White female teachers working in urban communities of color.

A small group counseling model for teacher candidates also incorporated Black pedagogy which "acknowledges that education is not neutral, thus teachers must find the space to discuss and initiate dialogue with their students as it concerns structural inequalities" (Marbely et al., 2007. p. 10). Furthermore, Black pedagogy emphasizes the engagement of students of color with their history and their subordinate positionality in the context of a white hegemonic culture and education

system while also promoting a strong commitment to ‘communal caring' (Marbley et al., 2007).

Similar to the findings of pre-service teacher educator-researchers, the literature also identifies the 'discursive repertoires' of in-service White female teachers attributed to pre-service teachers (Yoon, 2012). In the context of the classroom, these 'discursive repertoires' socially, cognitively, and emotionally distance White females from the students of color and frames their students differences as deficits leading to lowered expectations and exclusionary practices. School districts concerned with the disproportional referrals of African American and Latino/a students for special education and exclusionary discipline continue to seek models to address educational inequities (Fehr & Agnello, 2012; Powell et al., 2016; Singleton & Linton, 2006).

Higher education, school districts, and educational consulting firms continue to implement and evaluate equity professional development models in urban districts (Patton, 2011). An example of an equity training model is the Culturally Relevant and Responsive (CRRE) Initiative which claimed to address the cultural 'dissonance' between racially and linguistically diverse students and educational professionals. The CCRE model emphasized collaborative teaching environments, training specific to developing cultural and linguistic teaching competencies, and implementation of district mandates. Results of the study indicated that the CRRE model improved "student achievement outcomes for African American students who received standards-based, culturally relevant and responsive instruction by elementary general and special educators who participated in the CRRE program" (2011, p. 91).

However, the author of the study, Patton (2011) acknowledges the limitations due to the inconsistent commitment and lack of fidelity during the building level implementation of the program in the districts, therefore the findings are not generalizable. Moreover, results indicate that the instructional staff did not have a clear understanding of the components and domains of the CRRE logic model. Instructional staff interviews also revealed frustrations regarding the inconsistency between the district and building level standards and accountability mandates for instructional practice and the CRRE competencies.

Another example of a systems level equity training model is the Culturally Responsive Instruction Observation Protocol (CRIOP) which claims to operationalize culturally responsive practices and that it is not just a 'tool box' of best practices or strategies (Powell et al., 2016). The researchers implementing the CRIOP model assert that it demands that teachers have the capacity to consciously consider and make visible and 'center' the perspectives of their students' lived experiences and act on this awareness through pedagogical methods. The deconstruction of the discourses of power are also considered a critical aspect of the CRIOP model. Interrogating and contesting the systems of language which operate in the classrooms and reflect White, middle-class norms consequently devalues the language and communication styles of those who have been historically marginalized in the public education system (Powell et al., 2016).

The results of the CRIOP study indicate that district and administrative expectations for implementing curriculum and assessments in alignment with standards and accountability mandates, interfered with teachers' ability to fully

implement the CRI model in their classrooms. Interviews also suggest that 26 White female and 1 non-White female participant teachers continued to grapple with the conceptualization of CRI as a set of beliefs rather than a 'tool box' of strategies thus this multi-dimensionality is a barrier for teachers to fully understand and implement CRI (Powell et al., 2016).

Pacific Educational Group (Singleton & Linton, 2006) propose a multiple step and embedded district level approach to anti-racist professional development. Their conceptual model for transformative equity work at the classroom, building, district and community level begins with their protocols and workbook activities outlined in their text *Courageous Conversations About Race* (CCAR) (Singleton & Linton, 2006). The text, conversational protocols, and activities are intended to lay "the foundation for a systemic strategy to build responsibility through more thorough and authentic personal inquiry and engagement by educators, students, families, and the broader community" (p. 39).

A more focused professional development component of the CCAR framework includes the formation of Collaborative Action Research for Equity (CARE) Teams which partners Equity Team teachers with "a focus group of students of color to better understand aspects of teaching that positively impact student learning" (Singleton & Linton, 2006, p. 233). These teachers are identified by administrators to have "demonstrated readiness to explore at a deeper level in the equity learning community" (Singleton & Lington, 2006, p. 233). The emphasis of this conceptual model for professional development is linking the "disparity in student academic achievement to the disparity of staff racial consciousness" (Asberry, 2007, p. 56). The

mini-lessons and reflective activities are designed to engage educators and administrators in conversations to interrogate and contest the subjective racial positioning of both facilitators and participants throughout the professional development process outlined in the text.

At the time of this study, a method for evaluating the effectiveness of PEGs equity development models was not found in the literature. However, Asberry (2007) suggests that *Courageous Conversations about Race* (Singleton & Linton, 2006) conceptual framework lacks the political impetus inherent in anti-racist work and lacks cultural relevant pedagogy which maintains a Eurocentric, White privilege approach to communication, consciousness raising, and problem solving. Although the *Courageous Conversations About Race* framework is targeted to educational professionals, who are 90% White in U.S. schools, Asberry argues that the "snail's pace mentality due the still evolving knowledge base of the racial conscious and unconscious" (Asberry, 2007, p. 57) may again de-center people of color who live racially conscious lives. Furthermore, Asberry (2007) posits that the elementary scaffolding of the mini-lessons and reflections, highly structured communication protocols, and lack of a clear political impetus, might undermine the potential for this text and professional development model to provide educators with meaningful opportunities needed for transformative work.

Summary

Because no study occurs ahistorically, chapter two first presented the historiography relevant to the theoretical framework of the study. The story of the economic and social evolution of the ideology of 'woman schoolteacher' connects the

feminization of the teacher work force to the literature examining the White female teacher identity in the context of identity theory. Additionally, the story of the racialization of the U.S. education system positions African American and Latino/a students within the dominant culture social hierarchy. The brief historiography situates the White female teacher, students of color, and their intersecting social identities in the classroom setting.

Next, chapter two presented intersectionality theory and method as the first pillar in the theoretical framework for this study. The literature review of intersectionality theory offered a foundational understanding of the complexity of the phenomenon of intersecting gender and racial/ethnic social identities and the implications for the classroom setting. Identity theory as the second pillar of the theoretical framework for this study more directly addresses the process by which identities are socially constructed and continually constituted as dominant and/or subordinate within unique social contexts. Moreover, the socially constructed identities of White female teachers and their African American and Latino/a students directly impacts how differences become deficits in the context of public education. Transformative-adult learning theory as the third pillar of the framework for this study, recognizes the unique learning needs of teachers in the context of public education. The tenets of transformative-adult learning offer insights to evaluate the effectiveness of equity professional development models which claim to provide teachers with the conceptual framework and tools to become culturally responsive educators.

Chapter three provides the methodological foundations and rationale for the research design of the study. First, a brief explanation of the reasoning behind the choice of a mixed methods approach to the study and the quantitative and qualitative weighting and rationale will be presented. Furthermore, a detailed description of the participant selection process, the development of the survey instrument, the data collection procedures, and the data analysis methods for the study will be explained. Finally, the researcher will address the ethical considerations and limitations of the study.

Chapter Three: Methodology

Chapter three establishes the purpose for this mixed methods study, including the research questions aligned with the purpose as well as the proposed hypotheses. Following the purpose, research questions, and hypotheses statements, the research design and methodology are outlined and supported with a rationale for implementing this design. Next, the procedures for participant sampling are described including the criterion for inclusion. Following the presentation of the participant inclusion and research setting, a detailed description of the research survey instrument is given with the rationale, validity, reliability, and administrative procedures. Finally, the data collection and data analysis methods are explained, followed by the ethical considerations and limitations as the final two sections of this chapter.

Research Questions and Statement of Hypotheses

The intent of this concurrent, embedded mixed methods study is to explore possible relationships between White female K-8 teachers' dispositions as culturally responsive educators and social justice activists, their equity training experiences, and their awareness of intersecting gender and racial/ethnic social identities. To explore these possible relationships, participants completed a web-based survey consisting of three sections: a seven item equity training experience checklist and a perceived benefits Likert-type rating scale; a 13 item intersectional/singular identity awareness Likert-type rating scale; and three demographic items. A text box was provided immediately following the equity training experience and perceived benefits section. Text boxes were also provided following each of the 13 intersectional/singular identity awareness survey items.

The results of both the quantitative and qualitative findings were analyzed independently, then integrated to identify corroboration and/or discrepancies between the ratings and written responses. The written responses were also analyzed for emergent themes not reflected in the survey items or previously identified in the literature.

More specific research questions were explored including:

1. Is White females' awareness of intersecting gender and racial/ethnic social identities a disposition of a culturally responsive K-8 classroom teacher?

2. Does a relationship exist between the White female K-8 teachers' reported amount of and satisfaction with equity training experiences and their levels of intersectional/singular identity awareness?

3. Does a relationship exist between White female K-8 teachers' levels of intersectional/singular identity awareness and their capacity to become a culturally responsive educator and social justice activist?

Based on the literature, the researcher holds the following hypotheses about the research questions:

- White female K-8 teachers' self-reported levels of intersectional/singular identity awareness will be positively related to the amount and perceived benefits of their equity training experiences.
- White female K-8 teachers whose written comments reflect themes of intersectional/singular identity awareness with respect to gender and racial/ethnic social identities in their classroom settings, will also report greater amounts of and perceived benefits from their equity training experiences.

Rationale for Methodology

Mixed methods research includes both quantitative and qualitative approaches to increase the strength of a study when the objective is to capture complex and multi-dimensional concepts in social science research (Creswell, 2002). Furthermore, the mixed methods approach offers quantitative researchers a means to capture the nuances of the stories behind descriptive and inferential statistical data thus creating a more textured analysis (Miles & Huberman, 1994). Additionally, qualitative research methods are strengthened by the incorporation of quantitative data which increases the generalizability of narrative, phenomenological, or case study research (Mertler, 2016).

A concurrent, embedded mixed methods research design offered the best approach for addressing the data collection and analysis, as well as alignment with the conceptual framework of this study. For the purposes of this study, intersectional/singular identity awareness survey items were borrowed from the discipline of social psychology and Women's Studies (Curtin et al., 2015; Greenwood, 2008; Greenwood & Christian, 2008). These previously validated survey items were applied in an educational setting in conjunction with an equity training experience and perceived benefits survey specific to the purpose of this educational study.

Collecting quantitative statistical data was intended to increase the possibility that the findings could be generalizable to a larger population or might be applicable to other social science disciplines. The relative weighting of the survey items emphasized the quantitative over the qualitative (Creswell, 2009). The combination of the two methods was used to explore to possible relationships between K-8 teachers'

dispositions for culturally responsive practices and social justice activism, their equity training experiences, and their level of intersectional/singular identity awareness within the context of the K-8 educational setting.

Text boxes embedded within the two sections of the survey were used to capture the qualitative dimension of the study. Because the 13 intersectional/singular identity awareness survey items had not been used in the K-8 educational settings at the time of this study, discrepancies in the quantitative data were addressed with the addition of qualitative data. Moreover, the use of both qualitative and quantitative data increased the validity of the research study through the triangulation of the findings and "corroboration of the evidence from different sources" (Creswell, 2013, p. 251). Finally, participants' written comments provided qualitative data about ideas or themes related to transformative-adult learning theory and the construct of intersectionality that might not have been captured by the quantitative survey items (Ruel, Wagner, & Gillespie, 2016).

Inclusion of qualitative data also aligns with the conceptual framework (Creswell, 2009) of this study. Intersectionality theory, rooted in Black feminist theory and scholarship, evolved in the context of post-modernist, socio-political critiques of the hegemonic legal, economic, and social systems in the U.S. (Cole, 2009) and by extension, the educational system (Yoon, 2011). In educational research, quantitative studies of individuals as a means to measure their aptitudes, attitudes, or behaviors without giving them voice, perpetuates the oppression of historically marginalized social groups and individuals (Creswell, 2013). Mixed methods approaches continue to gain inter-disciplinary attention in social science research with the intent of

remedying past practices of excluding qualitative research from consideration as a potentially important partner in quantitative studies (Mertler, 2016; Miles & Huberman, 1994).

Furthermore, researchers recommend an inter-disciplinary approach to the exploration of methodologies which might best capture the construct of intersectionality as a lived phenomenon (Cho et al., 2013). Researchers also posit that, although qualitative research methods best address the importance of giving voice to the unique individual experiences of intersecting social identities, quantitative methods might offer tools for increased understanding of intersectionality (Warner, 2008) as a complex social phenomenon impacting the lived experiences of all people.

Participants

District context. The Pacific Northwest metropolitan school district where this study took place employs approximately 3,457 teachers and serves 49,075 students (district progress report, January 2016). The student population is 55.9%, White, 16.2% Latino/a, and 10% African American. Students identified as English Language Learners make up 7.3% of the student population and students receiving special education services make up 13.8% of the population. Additionally, 46% of students qualify for free or reduced price lunch services. The district progress report from January 2016 also noted that 6.9% of African American students were being subjected to disciplinary actions compared to only 1.6% of their White counterparts.

Schools. The nonrandom, purposeful sampling method (Creswell, 2002; Mertler, 2016) best fit the research model for this study due to time and logistical constraints of the researcher, school administrators, and the district's K-8 teachers. In

response to these constraints, the researcher collaborated with the school district administrator who guides and implements the equity training programs in this Pacific Northwest metropolitan school district, and a district research department specialist. Through both email correspondence and personal interviews, the district administrator and the district research specialist were able to recommend 14 schools configured as either K-5 or K-8 for this study; seven schools were designated as fully implementing the Collaborative Action Research for Equity (CARE) program and seven schools were designated as not fully implementing the CARE program. Through email correspondence, the researcher sent an introduction and the survey link to all 14 school principals; two principals declined the invitation to participate and six principals confirmed that they forwarded the link to their certificated staff.

Table 1

School District Context

	Number of students	Non-White	White	Economically Disadvantaged	ELL	SPED
District	49,075	44%	56%	26%	8%	14%
CARE schools	3,387	29%	71%	17%	4%	13%
Non-CARE schools	3,638	62%	38%	49%	20%	16%

Teachers. Of the original sample of K-8 certificated staff members (n = 429) from 14 schools in this district who were considered for participation in the study, 24 responded to the web-based Identity and Equity Awareness Survey. And of the 24

who began the survey, 21 completed it; 6 participants were from CARE schools and 15 were from non-CARE schools. Twelve participants identified as White females and reported an average of 16 years of teaching experience with a range of 5 to 40 years. Three participants identified as White males and reported teaching for 3, 8, and 28 years respectively. Three participants identified as non-White females and reported teaching for 11, 15, and 16 years respectively. Two participants identified as non-White male and reported teaching for three and seven years respectively. One female participant did not identify herself racially/ethnically and reported four years of teaching experience.

Instrument. The Identity and Equity Awareness Survey instrument developed for this study included three sections. The first section was the survey tool developed by the researcher to measure both the amount, type, and the perceived benefits of participants' equity training experiences; some of which were required for certification and/or employment and others, which were self-selected, voluntary in-service trainings. Participants reported perceived benefits of equity training on a Likert-type scale with four rating options of strongly agree, agree, disagree, and strongly disagree. Participants were also provided the option to include written comments in a text box following all seven of the equity training experience items.

The second section of the Identity and Equity Awareness Survey was composed of 13 intersectional/singular identity awareness items borrowed from social psychology and Women's Studies (Curtin et. al., 2015; Greenwood, 2008; Greenwood & Christian, 2008). Participants reported levels of agreement with the 13 items using a Likert-type rating scale with four rating options which were strongly agree, agree,

disagree, and strongly disagree. Participants were also given the option to include written comments in text boxes provided after each of the 13 items.

The third section of the instrument included a request for participants to report about three demographic items: gender; race/ethnicity; and years of teaching experience. These items were presented to participants as optional.

The final iteration of the Identity and Equity Awareness Survey instrument used in this study evolved through a peer review process followed by a limited pilot study. First, 13 educational doctoral candidates completed an initial iteration of the survey instrument in an open classroom setting using paper and pencil. As a result of the peer review, the intersectional/singular identity awareness survey became section two of the instrument and the equity training experiences survey became section one. The verbal and written feedback from the peer review also led the researcher to re-order the intersectional/singular identity awareness items. Also, item statements which were considered more agreeable or less controversial were moved to the beginning and ending of the survey and intersectional awareness and singular awareness items were more evenly distributed within this section of the survey.

Additionally, revisions of the wording of several items from Curtin et al.'s (2015) original survey (see Appendix A) were made in an effort to use more socially inclusive language familiar to educators in this Pacific Northwest metropolitan school district (e.g. LGBTQ replaced the words 'gay' and 'bisexual' and 'Women of Color' replaced 'Black'). Also based on the peer review feedback, explanations of terms (i.e. culturally responsive practices and heterosexism) were added to the intersectional/singular identity awareness survey. Finally, the demographic item

'grade(s) level or specialized area of current teaching assignment' was removed and text boxes replaced the forced choice options for each of the three remaining demographic items (gender, race/ethnicity, and years of teaching experience).

Prior to sharing the survey with the school district administrators and certificated staff members included in this study, the research instrument was piloted at a suburban high school in a nearby district. Through email communication, the researcher individually invited thirty certificated staff members to access a link to the web-based Identity and Equity Awareness Survey instrument; 16 teachers completed the survey. Participants did not report difficulty with accessing the survey through the link or with the format of the survey instrument. However, results cannot be reported because the data was not received anonymously. Additionally, the researcher stated in writing that participation in the pilot study was to determine that the link to the web-based survey was easily accessible and that the instrument was a 'user-friendly' tool for gathering both quantitative and qualitative data for this study. No changes were made to the instrument following the pilot study.

Equity training experiences and perceived benefits. The first section of the survey instrument addressed K-8 teachers' equity training experiences and perceived benefits of these experiences as related to their culturally responsive classroom practices. Participants reported either 'yes' or 'no' to seven equity training experiences: pre-service (teacher certification courses); Beyond Diversity I (district mandated training); Beyond Diversity II (self-selected, voluntary, in-service training); Equity Professional Development: Courageous Conversations About Race (district mandated

training); Equity Team (site based district implementation); CARE (site based district implementation); and self-selected, voluntary, in-service trainings.

After reporting their equity training experiences, participants rated their perceived benefits of each of their experiences using a 4-point Likert-type scale and the rating options were ordered as strongly agree, agree, disagree, and strongly disagree. Due to the brevity of the survey, the small sample size (n = 24), and the exploratory aspect of this study, a neutral or undecided item was not included in the scale.

Intersectional/singular identity awareness scale. Four of the 13 items on the intersectional/singular identity awareness scale developed by Curtin et al. (2015), were adapted from a previous study investigating intersectional political consciousness and singular political consciousness associated with 'in-group identities' (Greenwood, 2008; Greenwood & Christian, 2008). This original study was conducted with "Black and White feminist activists (all women)" (Curtin et al., 2015, p. 516). In addition to the four items in the scale, Curtin et al. (2015) developed nine others "based on the literature on intersectionality" (Collins, 2000/2009; Crenshaw, 1991) with the intention to extend intersectionality research to heterogeneous, non-activist groups. Curtin et al.'s (2015) research is grounded in their theoretical framework that intersectional awareness is an individual disposition distinct from an intersectional group consciousness. They also sought to demonstrate that intersectional and singular consciousness are two unique constructs as proposed by Greenwood (2008) and Greenwood & Christian (2008).

In three separate studies, parts of the 13 item intersectional awareness scale were embedded within survey instruments which included three to five other scales in an effort to determine construct validity for the items (Curtin et al., 2015). The five different surveys used in conjunction with items from the intersectional awareness scale, were designed to measure the following constructs: system inequities related to race; system inequities related to gender; system inequities related to poverty; perceptions of hierarchical power distribution; personality variables of openness and empathy; social change beliefs and behaviors; and personal political beliefs. To establish internal consistency reliability of the five surveys, Cronbach's alpha was used to measure the variables that make up each of the five instruments. The internal consistency of the items on each of the five instruments ranged from .71 to .96 and a "Cronbach's alpha above .70 is considered acceptable for research" (Muijs, 2011, p. 217).

To summarize, Curtin et al.'s (2015) secondary analysis of the data taken from their pilot study and two additional independent studies, supports the construct validity of the 13 items used to develop their intersectional awareness scale. Moreover, the outcome of the pilot study indicates that the 13 items do measure intersectional awareness as distinct from singular awareness and that these items were generalizable to non-activist, male and female undergraduate students. Their second study supports the construct validity for five of the eight intersectional awareness items measured and that these items were generalizable to mature, female participants. Additionally, their third study adds support to the construct validity of five of the eight intersectional awareness items measured and that these items were also generalizable to

undergraduate male and female students. Curtin et al.'s (2015) research and findings emphasizes the validity and generalizability of the intersectional awareness items used in their studies.

Furthermore, Curtin et al. (2015) argue that the 13 item intersectional awareness scale offers practical applications to educators who seek to increase their "understandings (of) the effects of diversity trainings and courses" and who are interested in improving "cross-group helping and 'ally' behaviors" (p. 525). They also posit that intersectional awareness might be "of particular interest to educators interested in fostering social justice commitments among their students as well as organizations seeking to create social change" (Curtin et al., 2015, p. 524).

In addition to the possible implications of intersectional awareness research in education, the 13 item intersectional awareness scale with previously established construct validity and generalizability, made it appropriate for this study. Generalizability addressed the various ages, genders, and race/ethnicity of the K-8 teachers included in this study's participant sample. Moreover, the brevity of the scale respects the limited time available to teachers during their work day and allowed more time for participants to offer written comments in response to the survey items.

Data Collection Procedures

Following the university and school district ethics review and approval in December 2016, the researcher contacted the district administrator who was initially involved and interested in this study. The district administrator referred the researcher to the district research specialist with specific questions related to the protocols and processes for communicating with school principals and their certificated staff

members. The research specialist suggested 14 schools configured as either K-5 or K-8 as possibilities for this study and the district administrator agreed with her suggestion to include these schools, as they represented schools of interest which were involved in the implementation of the district's Collaborative Action Research for Equity (CARE) professional development initiative.

Fourteen school principals were contacted between three to five times via email by the researcher, beginning in January 2017 and ending in March 2017. Initial email communication included the district's IRB approval letter and the Identity and Equity Awareness Survey as attached documents, as well as a brief letter of introduction from the researcher. Follow-up emails re-introduced the researcher and the purpose of the study. A third email sent to principals provided a very brief introduction of the study and researcher to the school's certificated staff and a link to the Qualtrics, web-based Identity and Equity Awareness Survey instrument. Two links were generated for this study to allow the researcher to explore differences and similarities between the seven schools which have fully implemented the district's equity program initiative (CARE schools) and the seven schools which had not implemented the initiative (non-CARE schools).

Two of the 14 school principals declined to participate and the others were provided with the web-based link; of the 12 who received the link, six principals confirmed sharing the link with their certificated staff. To protect participants' confidentiality, they were not asked to identify themselves by name or their school site on the survey. Moreover, the Qualtrics survey program is designed to prevent participants' identifying information from being revealed unless their consent is given.

The researcher acknowledges the often low response rate of web-based surveys (Mertler, 2016); however, due to time and logistical constraints of the researcher, school site administrators, and the K-8 teachers in this Pacific Northwest metropolitan school district, the web-based survey method was chosen for data collection.

Data Analysis

Microsoft Excel and SPSS (Statistical Package for the Social Sciences) were used as statistical software tools in the analysis of the quantitative data collected for this study. Data collected from the 13 item intersectional/singular identity awareness scale and the seven item equity training experiences and perceived benefits scale, were analyzed both inferentially and through frequency distributions. Gender, race/ethnicity, and years of teaching experience were also reported to offer a demographic snapshot of the participants in the study and to allow for comparisons between the sub-groups nested within the sample.

Frequency distributions for the seven equity training experience items were calculated and presented as percentage values. Percentages were calculated for the amount and type of training experiences for the overall participant group and the sub-groups of CARE and non-CARE schools. Additionally, frequency distributions were calculated for participants' perceived benefits of their equity training experiences. Participants rated their experiences on a 4-point Likert-type scale with the options of strongly agree, agree, disagree, and strongly disagree. To more efficiently report the results, the responses of strongly disagree and disagree were collapsed into one category of 'disagree' and strongly agree and agree were collapsed into one category of

'agree.' Mean scores and standard deviations were also calculated for participants' ratings of their perceived benefits of their equity training experiences.

Frequency distributions for participants' levels of agreement with each of the 13 intersectional/singular identity awareness items were calculated and presented as percentage values. Percentages were calculated for the overall participant group and CARE and non-CARE school sub-groups, female and male sub-groups, non-White and White subgroups, and White female and not White female sub-groups. Participants rated their level of agreement with each of the 13 intersectional or singular identity awareness item statements on a 4-point Likert-type scale with the options of strongly agree, agree, disagree, and strongly disagree. To more efficiently report the results, the options of strongly disagree and disagree were collapsed into one category of 'disagree' and strongly agree and agree were collapsed into one category of 'agree.'

In addition to frequency distributions, independent samples *t*-tests were applied to compare sub-groups' responses to each of the 13 intersectional/singular identity awareness items. Mean scores and standard deviations were also calculated for the comparisons of sub-groups' responses: CARE and non-CARE schools; female and male; non-White and White; White female and not White female. Statistical significance of the calculations was reported as a *p*-value which for educational research purposes and due to the limited sample size ($n = 24$) for this study, a significance or alpha level was set at .05 with a confidence interval of 95% (Mertler, 2016; Muijs, 2011).

In an attempt to establish the validity of the 13 intersectional/singular identity awareness survey items as applied to a K-8 educational setting, a correlational matrix method of analysis was used. A Spearman's rho correlational coefficient was used to determine if relationships existed between the 13 items (Creswell, 2002). Additionally, for educational research purposes and due to the limited sample size (n = 24) for this study, a significance or alpha level was set at .05 with a confidence interval of 95% (Mertler, 2016).

To explore a possible relationship between the two variables of intersectional awareness and equity training experiences under consideration in this study, a Spearman's rho correlational analysis was used (Muijs, 2011). For the intersectional/singular identity awareness items, numerical values were assigned to the four categories of agreement used with the Likert-type scale. The ratings of strongly disagree, disagree, agree, and strongly agree for the eight intersectional identity awareness items were assigned scores of 1 through 4, respectively. The ratings for the five singular identity awareness items were assigned reverse scores to reflect the negative relationship between the intersectional and singular awareness item constructs.

Furthermore, numerical values based on the types of equity training experiences reported by participants, were assigned to each of the seven trainings. In chapter four, the researcher provides a rationale for the assignment of the values to different types of trainings based on the literature and the qualitative data in the form of participants' written comments. An *F*-test was applied to this correlational analysis to determine the statistical significance of the comparison (Dretzke, 2012) between

participants' levels of intersectional/singular identity awareness and their equity training experiences. For educational research purposes and due to the limited sample size (n = 24) for this study, a significance or alpha level was set at .05 with a confidence interval of 95% (Mertler, 2016).

Additionally, to determine a possible relationship between years of teaching experience and intersectional awareness, a Spearman's rho correlational analysis was used to compare participants' years of teaching to their levels of agreement with each of the 13 items. As with the other correlational analyses for this study, an *F*-test was also used to determine the significance of any relationship found in the results and the *p*-value was set at .05. Finally, years teaching and the amount and type of equity training experience was also analyzed through the correlational methods described above. Years of teaching was included in the analyses although not specifically addressed in the research questions, in an effort to explain an aspect of teacher identity which might have impacted the results of the study.

The qualitative data in the form of participants' written comments for this mixed methods study were analyzed through qualitative coding methods associated with post-modern critical discourse methods (Yoon, 2012; Zembylas, 2005). And although the participants' spoken dialogue was not recorded and transcribed as discourse, their written comments could be organized as repeating ideas and themes which were connected to the theoretical constructs of this study (Auerbach & Silverstein, 2003). Additionally, the qualitative analysis used for this study does not fit neatly into a research approach category due to the limitation of written comments and the use mixed methods. However, the phenomenon of intersectional awareness as

experienced and reported by K-8 White female teachers in the context of their educational settings was the focus of the study (Creswell, 2013).

An adapted form of a theoretical narrative was used to organize the repeated ideas and themes found in the participants' responses and to connect these to the theoretical frameworks of this study (Auerbach & Silverstein, 2003). The first opportunity for participants to provide qualitative data followed the equity training experiences section of the Identity and Equity Awareness Survey. Constructs of transformative-adult learning such as self-directed learning, collaboration, critical reflection, applicability of content, and differentiation (Belenky et al., 1986/1997; Lawler, 2003; Mezirow, 2009) were used to guide the analysis of participants' written comments. Additionally, multiple axes of social identity is a construct of intersectionality theory (Curtin et al., 2015; Cho et al., 2013) and problematizing hegemonic whiteness is a construct of Critical Whiteness Studies (CWS) (Matias et al., 2014). Both constructs were used to identify emergent themes found in the text.

In addition to the equity training experiences section, participants were also offered the opportunity to respond to each of the 13 intersectional/singular identity awareness survey items. The repeating ideas and themes found in the data were organized by discursive repertoires used to center and/or contest dominant culture norms (Picower, 2009; Ringrose, 2007; Yoon, 2012). The discursive repertoires guided the analysis of the qualitative data which led to the identification of thematic constructs connected with intersectionality theory (Stoetzler & Yuval-Davis, 2002), Critical Whiteness Studies (CWS) (Matias et al., 2014), Critical Race Theory (Ladson-

Billings & Tate, 1995; Lynn & Parker, 2006), and White female teacher identity (Lather, 1987; Zembylas, 2005).

As referenced above, this mixed methods study does not fit neatly into a qualitative research approach (Creswell, 2013). However, it does represent elements of a phenomenological structured analysis which requires that the researcher acknowledge any personal biases, experiences, and/or prior knowledge which might influence the analysis and interpretation of the data (Creswell, 2013). Furthermore, the researcher implicitly recognizes the importance of maintaining a conscious state of reflexivity throughout the data collection, reporting of results, and interpretation of the findings for this study, and explicitly addresses this at the conclusion of chapter five. Moreover, the researcher's conscious state of reflexivity is important to strengthen the evaluative validity of the study: the researcher is an experienced, mature, White female teacher with a strong background in culturally responsive and social justice practices as well as an evolving understanding of intersectionality theory.

Ethical Considerations

Ethical considerations for this study include protecting participants from undue stress or harm, insuring informed consent, insuring participants' rights to confidentiality, and researcher transparency with the purpose and results of the study. To address the issue of confidentiality, participants did not identify either their name or assigned school site on the web-based survey.

Also, because teachers as subordinates in the public education hierarchy might potentially be subjected to negative professional evaluations, no individual survey data was made available to building and/or district administrators. Additionally,

participants accessing the Qualtrics web-based survey were not required to log-in through their individual emails; they accessed the Identity and Equity Awareness Survey through an on-line link embedded in an email sent through their principal's list-serve. All data collected was stored in the web-based program and downloaded for analyses exclusively by the researcher and university professors who are not affiliated with the school sites or district where the study took place.

To address the issue of informed consent, the researcher provided participants with a background statement about the research including the broad purpose of the study and the expected role of the participant. This written statement provided participants with an 'accurate disclosure' (Mertler, 2016) and their informed consent was obtained via their decision to complete the web-based survey.

Finally, prior to making further contact with the school district administrators who are interested in this study, and who also gave an initial verbal statement of agreement for the study, the researcher completed and submitted a proposal to the university's Institutional Review Board (IRB). An expedited review was requested based on the minimal possibility of risk to participants caused by the administration, type of data collected, or the purpose of this study. After the university's IRB committee approved the study, the researcher sought and received approval from the participating school district's research ethics review board.

Limitations

The limitations of this study include the use of the 13 intersectional/singular identity awareness items which had not been administered in an educational setting prior to the time of this study. Moreover, the items on the scale had only been used in

conjunction with other scales or only partially used when embedded within other scales; therefore, the data collected for this study is considered exploratory. Additionally, the seven item equity training experiences and perceived benefits rating scale was developed specifically for this study, thus the content validity of this measure had not been previously established.

A further limitation to the study is that pre and post equity training experiences surveys of intersectional/singular identity awareness were not administered. The hypothesized relationship between equity training experiences and levels of intersectional awareness could have been better analyzed if a survey was administered prior to teachers' participation in a specific equity training. Additionally, an immediate administration of a post-training survey of perceived benefits and intersectional/singular identity awareness would adhere to a more consistent timeline, be less dependent on teachers' memories of their experiences, and better align with experimental research design methods.

Furthermore, the quantitative data collected for this study only reflects participants' level of accuracy with identifying and briefly describing previous equity training experiences. The variations in the timelines between each teacher's previous trainings and the current study likely decreased the accuracy of teachers' perceived benefits reported on the Likert-type scale.

A limitation to the qualitative data collection and analysis methods in this study was that the written responses did not allow for the researcher to conduct semi-structured interviews which might provide participants with opportunities to clarify and elaborate their thinking. Moreover, the attempt to capture nuanced understandings

of a complex construct such as the intersectionality of social identities with optional, blank text boxes in a written response format limited the amount and depth of the qualitative data collected for this study.

Finally, the small sample size (n = 24) of this study was another limitation. The sample size and small number of school sites chosen for this study decreased the possibility of generalizing the findings from this study to larger populations.

Summary

To conclude, the mixed methods approach best addressed the exploratory nature of this study. The literature suggests that intersectionality as a theory and methodology offers educational researchers a possible theoretical framework for exploring the impact of intersecting social identities within K-12 educational settings. First, the use of descriptive and inferential quantitative data methods acted as a means to capture participants' perceptions about equity training and intersectional awareness. The correlational analyses also offered a means to understand relationships between the constructs under consideration in this study as well as to seek the validity of the intersectional/singular identity awareness items. Additionally, the qualitative data methods provided an opportunity to shed light on either corroboration and/or discrepancies within the results. Finally, the analyses of the data through the comparison of sub-groups offered an opportunity to better understand discrepancies in the research results based on teacher social identities.

Chapter four reports the findings, discussion, and implications of the results of the study. The purpose of this exploratory study is to offer the field of educational research more effective and meaningful approaches for understanding the complexities

of intersecting social identities in the lived experiences of K-8 White female teachers and their African/American and Latino/a students. Moreover, the intention is that this understanding will also offer educational researchers and professional development leaders methods for evaluating the effectiveness of equity training experiences for pre-service and in-service K-8 teachers.

Chapter Four: Results

Chapter four will describe, explain, and summarize both the quantitative and qualitative data collected during the course of this study. Twenty-four classroom teachers completed, in part or in whole, the 20 item, web-based Identity and Equity Awareness Survey used for the quantitative data collection process in this study. Additionally, qualitative data in the form of participants' written comments were collected for both the equity training experiences section of the survey and for each of the 13 intersectional/singular identity awareness survey items.

First, the equity training experiences results are presented through frequency distributions measured in percentages and categorized by the overall group and school type sub-groups. School type refers to the two sub-groups of teachers who work in schools designated as CARE full-implementation and those teachers working in schools designated as CARE non-implementation, or non-CARE. These terms have been chosen by the researcher in an attempt at brevity and not as a reference to the type of work or quality of work done by teachers at these schools. A brief explanation of Collaborative Action Research for Equity (CARE) precedes the equity training experiences data analysis section of chapter four, and an in-depth explanation of CARE professional development can be found in chapter two.

The frequency distributions for the equity training experiences section of the survey are also categorized into gender sub-groups (female and male), racial/ethnicity sub-groups (non-White and White), and teacher identity sub-groups (White female/not White female). The 'not White female' sub-group includes non-White females, non-White males, and males. The research questions and hypotheses for this study

specifically focus on dispositions and capacity of White female teachers as culturally responsive educators and social justice activists. Creating a sub-category of 'not White females' to isolate the White female responses, offers an opportunity to capture the uniqueness of the White female teacher identity. Inferential statistics in the form of means and standard deviations, are also used to report the results of the Likert-type scale ratings of participants' perceived benefits of their respective equity training experiences.

In conjunction with the quantitative items, 12 participants submitted written comments related to their equity trainings experiences; these comments were analyzed through qualitative coding methods (Auerbach & Silverstein, 2003; Creswell, 2013; Miles & Huberman, 1994). Additionally, the ideas and themes found in the data were organized by the theoretical frameworks of transformative-adult learning (Belenky et al., 1986/1997; Lawler, 2003; Mezirow, 2009), intersectionality theory (Curtin et al., 2015; Cho et al., 2013), and Critical Whiteness Studies (CWS) (Matias et al., 2014).

In part two of chapter four, following the reporting of the equity training experiences results, the 13 intersectional/singular identity awareness survey items are presented and analyzed through both frequency distributions and inferential statistics in the form of means, standard deviations, and significance values. The results of the Likert-type scale responses to each of the 13 items are reported in terms of percentages of participants' disagreement or agreement with each item statement. Comparisons for within and between the whole group and respective sub-group categories of school type, gender, race/ethnicity, and teacher identity are also reported. Inferential statistics in the form of means, standard deviations, and significance values

are used to report the results of the intersectional/singular identity awareness survey responses.

Additionally, a total of 86 written comments were submitted by the participants within the intersectional/singular identity awareness section of the survey. These comments were analyzed through qualitative coding methods (Auerbach & Silverstein, 2003; Creswell, 2009; Huberman, 1994). The ideas and themes found in the data were organized by discursive repertoires (Yoon, 2012) and the constructs of intersectionality theory (Curtin et al., 2015; Cho et al., 2013), and Critical Whiteness Studies (CWS) (Matias et al., 2014), Critical Race Theory (Ladson-Billings & Tate, 1995; Lynn & Parker, 2006), and White female teacher identity (Lather, 1987; Ringrose, 2007; Zembylas, 2005).

In part three of chapter four, a correlation matrix of the 13 intersectional/singular identity awareness items is presented. Spearman's rho correlation coefficients and significance values were used to report the results of this analysis. At the time of this study, the 13 items had not been used as an intact survey with K-8 classroom teachers; however, these 13 items had been previously validated when embedded within other surveys, and administered to groups of undergraduate male and female students and groups of mature women (Curtin et al., 2015; Greenwood, 2008; Greenwood & Christian, 2008).

In part four of chapter four, participants' intersectional/singular identity awareness ratings on each of the 13 items and their respective years of teaching are presented through correlational analysis and reported as Spearman's rho correlational coefficients. Furthermore, independent samples *t*-tests were used to compare the mean

scores of the intersectional/singular identity awareness ratings of sub-groups based on school type, gender, race/ethnicity, and teacher identity. For these sub-group comparisons, mean scores, standard deviations, and significance values are reported.

In part five of chapter four, the quantitative measure of the participants' equity training experiences and their respective years of teaching are presented through a correlational analysis and reported as Spearman's rho correlational coefficients. Furthermore, independent samples *t*-tests were used to compare mean scores of equity training experiences of sub-groups based on school types, gender, race/ethnicity, and teacher identity. For these sub-group comparisons, mean scores, standard deviations, and significance values are reported.

Finally, a comparison of the participants' equity training experiences and their intersectional/singular identity awareness ratings is presented as a Spearman's rho correlational analysis.

The results of these varied quantitative analyses of a small sample, although not statistically significant or generalizable, in conjunction with the narrowly focused qualitative data, offers possible approaches for further validation of the intersectional/singular identity awareness survey items borrowed from the discipline of Women's Studies and social psychology (Cole, 2009; Curtin et al., 2015; Greenwood & Christian, 2008) and applied to the field of K-12 educational research.

Moreover, the results of the equity training experiences checklist and rating scale of a small sample, although not conclusive, offer a method for measuring the effectiveness of district equity professional development initiatives. The mixed methods approach (Miles & Huberman, 1994) of this study in the form of a two part

survey also presents a model for measuring teacher satisfaction with district level equity initiatives.

Part 1: Participants' Equity Training Experiences and Perceived Benefits

First, a brief explanation of the terms used in the equity training experiences section of the Identity and Equity Awareness Survey and the reporting of the results is presented.

1.) Pre-service equity training refers to either undergraduate or graduate level teacher certification course work related to multicultural education, culturally relevant pedagogy, and/or diversity and equity. Research suggests that the number of courses, pedagogy of these courses, content, and teacher outcomes vary widely (Sleeter, 2001; Whipp, 2013; Marbley et al., 2007); however, the pre-service teachers' experiences in these courses potentially provides them with the prior-knowledge needed as a foundation for future equity training experiences more specific to their in-service teaching contexts.

2.) Beyond Diversity I refers to a two day, 14 hour seminar developed by the racial equity consultants at the Pacific Educational Group (PEG) and for approximately the past eight years, has been a mandated in-service training for all certificated staff who work for the district included in this study (district staff, personal communication, February 24, 2017). The PEG web-site states that this seminar is designed to engage educational professionals in conversations about racial inequities and the racial achievement gap in U.S. schools, to create a deeper understanding of institutionalized racial inequity, and to develop strategies needed to

eliminate educational barriers for students of color (Pacific Educational Group website, 2017).

3.) Beyond Diversity II: Advancing the Courageous Conversations and Defining Courageous Leadership refers to a two day seminar developed by the Pacific Educational Group (PEG). PEG's web-site states that Beyond Diversity II is intended to extend educators' understandings of their role and responsibility as anti-racist leaders who "are poised for more rigorous inquiry into (their) own personal investment in racism and desire greater accountability surrounding (their) professional leadership for racial equity" (Pacific Educational Group website, 2017). This equity training is not a requirement for employment by the district included in this study (district staff, personal communication, February 24, 2017); however, Beyond Diversity I is a pre-requisite for Beyond Diversity II.

4.) Courageous Conversations About Race: A Field Guide for Achieving Equity in Schools, First Edition was co-authored by Glenn Singleton and Curtis Linton (2006) and has been used as the foundational text in Equity Professional Development (CCAR) trainings which are required for employment by the district included in this study. Singleton and Linton's (2006) book is the core text used during the two hour long, monthly meetings that continue over a nine month period.

5.) Equity Team refers to a district initiative adapted from PEG's Systemic Equity Anti-Racism Transformation Framework which supports their anti-racist leadership model briefly outlined in the CCAR text (Singleton & Linton, 2006). In the district included in this study, Equity Teams meet for two hours on a monthly basis for a nine month period (district staff, personal communication, February 2017). The

small group of teachers are invited to join this site based team because they are viewed as teacher-leaders by their administrators (Singleton & Linton, 2006).

6.) Collaborative Action Research for Equity (CARE) refers to a district initiative adapted from PEG's Systemic Equity Anti-Racism Transformation Framework which supports their anti-racist leadership model briefly outlined in the CCAR text (Singleton & Linton, 2006). Teachers who are invited by their administrators to participate on CARE teams are expected to make a two year commitment which includes 24 hours of peer observations and 21 hours of direct equity training with a minimum of 18 hours of meeting time per school year (district staff, personal communication, April 17, 2017). For a more in depth description of the CARE training mode, refer to the transformative-adult learning theory section found in chapter two.

7.) Self-selected, in-service equity training experiences refer to professional development seminars, symposiums, and/or courses chosen by participants who sought to increase their personal capacity as culturally responsive classroom teachers. The researcher posits that these equity trainings vary greatly in time commitment, pedagogy, and content; however, teachers who pursue personal and professional growth independent of employment requirements and district initiatives, are demonstrating a disposition of an adult learner (Keagan, 2009).

Quantitative data. Table 2 shows the frequency distribution for teachers' self-reported equity training experiences, which indicated that the CARE teachers (57%) received similar amounts of pre-service equity training compared to the non-CARE teachers (60%). Additionally, both CARE and non-CARE teachers reported greater

than a 70% level of participation in district mandated trainings including Beyond Diversity I in which the CARE teachers reported 86% participation and non-CARE teachers reported 76% participation. For the district mandated Equity Professional Development (CCAR) training, CARE teachers reported 86% participation and non-CARE teachers reported 82% participation.

However, in the categories of self-selected, in-service equity trainings, the CARE teachers' reported participation in equity training was higher in the non-mandatory categories. More specifically, CARE teachers reported 67% participation and non-CARE teachers reported 29% participation in the Beyond Diversity II trainings. For self-selected, in-service equity trainings, CARE teachers reported 71% participation and the non-CARE teachers reported 63% participation.

Additionally, for the two categories of equity training experiences specific to the school district initiative for CARE full-implementation, the CARE teachers did have greater participation rates. CARE teachers reported 83% level of participating in Equity Team training and experience and non-CARE teachers reported 59% participation with Equity Teams. For CARE training and experience, the CARE teachers reported 83% participation and non-CARE teachers reported 24% participation. It is important to note that in schools designated as CARE full-implementation, 100% of the teachers did not report participating in this training. Moreover, 24% of the teachers in the CARE non-implementation schools reported participating in this training.

Possible explanations for the disparity between teacher reported participation and their respective schools' CARE designation, could be related to employment status

as teachers transition into new building sites or districts; or it is due to the phase of CARE implementation occurring at their respective buildings (district staff, personal communication, February 24, 2017).

In addition to reporting the type of equity training experiences in which they had participated, teachers were asked to rate each of these experiences in terms of the perceived benefits. For the purpose of this study, perceived benefits means that a particular equity training experience positively impacted a teachers' culturally responsive teaching practices. Culturally responsive teaching practices include theory, methods, and strategies which acknowledge the diverse backgrounds and identities of students and create anti-racist, social justice, and inclusive classroom learning environments (Marbley et al., 2007; Sleeter, 2001; Whipp, 2013). To improve the readability of the results, the rating scale options of strongly disagree and disagree were collapsed into one category of 'disagree' and the options of strongly agree and agree were collapsed into one category of 'agree.'

Table 2

Participation in Equity Training Experiences

	Overall results for all participants (n = 24)	CARE full-implementation schools (n = 7)	CARE non-implementation schools (n = 17)
Pre-service course work	59%	57%	60%
Beyond Diversity I	79%	86%	76%
Beyond Diversity II	39%	67%	29%
Equity Professional Development: (CCAR)	83%	86%	82%
Equity Team	65%	83%	59%

CARE: Collaborative Action Research for Equity	39%	83%	24%
Self-selected, in-service trainings	65%	71%	63%

Table 3 shows the frequency distributions for this sub-section of the survey which indicated that 93% of the 15 participants reporting participation in self-selected, in-service equity training experiences agreed that these experiences supported their use of culturally responsive classroom practices. In contrast, 69% of the thirteen teachers who reported participation in pre-service equity training experiences, indicated that they benefitted from this training.

However, the 18 teachers reporting participation in the district mandated Beyond Diversity I and the CCAR equity trainings agreed that these experiences did increase their use of culturally responsive classroom practices: for Beyond Diversity I, 78% agreed; and for CCAR, 74% agreed. Additionally, out of the 14 participants participating in the Equity Team district and building initiative, 85% reported that this training and experience had increased their culturally responsive classroom practices. Furthermore, 75% of the eight teachers who participated in the school district and building site initiative for CARE, reported that these experiences contributed to their culturally responsive classroom practices.

In summary, teachers rated their self-selected, in-service equity training experiences higher (93%) than all other experiences in relation to the trainings' applicability to their culturally responsive classroom practices. The Equity Team model was rated second highest (85%). Both of these categories of equity training

experiences align most closely with tenets of transformative-adult learning theory compared to the others in that they are self-selected, build on prior experience, require active participation, and center on learning for action/application (Green & Ballard, 2010; Lawler, 2003).

Table 3

Perceived Benefits of Equity Training Experiences

	n	*M (SD)*	% Disagree	%Agree
Pre-service course work	13	2.92 (.95)	31%	69%
Beyond Diversity I	18	2.89 (.76)	22%	78%
Beyond Diversity II	8	3.13 (1.13)	25%	75%
Equity Professional Development (CCAR)	19	2.90 (.66)	26%	74%
Equity Team	14	3.14 (.66)	14%	85%
CARE: Collaborative Action Research for Equity	8	3.38 (.92)	25%	75%
Self-selected, in-service training	15	3.47 (.64)	7%	93%

Qualitative data. Four of the six participants from the CARE schools sub-group and seven of the non-CARE schools sub-group wrote comments pertaining to their equity training experiences. These comments were written in text boxes which immediately followed the equity training survey items; questions or prompts were not used to elicit these comments. The 'repeated ideas' (Auerbach & Silverstein, 2003) found in the qualitative data were primarily organized and analyzed through themes

related to the construct of transformative-adult learning theory (Mezirow, 2009; Kegan, 2009; Illeris, 2009). Participant comments were also organized and analyzed through themes related to the constructs of both Critical Whiteness Studies (Matias et al., 2014) and intersectionality theory (Levine-Rasky, 2011).

The themes of self-directed learning and prior experience were evident in three non-CARE schools participants' comments. Additionally, terms and phrases found in transformative-adult learning theory such as "growth", "life-changing", and "be more open" were more evident in comments made by participants who reported self-selected, in-service equity training experiences and activities. Belenky et al. (1986/1997) assert that those who engage in "self-awareness…set the ground rules for their interactions with others" (p. 141) and "aspire to work that contributes to the empowerment and improvement in the quality of life of others" (p. 152).

"I participated in the week long Coaching for Educational Equity training. It was intense, insightful and absolutely beneficial to my growth in equity. I find it to be a better training than Beyond Diversity/Courageous Conversations."

"The most meaningful PD I participated in was a 5 day residential training called Coaching for Educational Equity (CFEE). It used the tenants of CC (Courageous Conversations), but built it into more interpersonal. It was set up by affinity groups and encouraged healing and growth. It was life-changing. It also allowed me to be open to more equity training."

"My own reading on equity, like the book "Other People's Children" by Lisa Delpit, was much more valuable at informing my practice."

"Other culturally-responsive PD I've participated in included…LGBTQ advocacy and inclusion in teacher education…and graduate courses."

Others commented that the district equity training did not meet their needs in terms of evidence-based pedagogy.

"I wish the work was evidence-based and recommended by the literature."

Two participants commented that the district equity training did not meet their needs in terms of differentiation. Effective transformative-adult learning models acknowledge and build on prior experiences of learners which makes the content more meaningful and applicable for them (Kegan, 2009; McDonnell et al., 1989).

…"I have been reading and teaching multicultural topics for 11 years…"

"Been involved in the equity work for years. Before coming to PPS I taught in Brooklyn, NY where we received equity training."

"Beyond Diversity I did not provide further insight to enhance my practice. Was basic- I already had a solid foundation when trained."

The theme of connectivity and applicability to practice was evident in several participants' comments which alluded to the absence of tools or strategies which would bridge the content and learning gained through district equity trainings to their classroom practices.

"I am more willing and prepared to discuss race in classroom discussions and with colleagues. I would like more training on how to incorporate race and diversity into our teaching."

"What has been missing in almost all the equity work is talking about how to apply your understanding to classroom situations. Courageous Conversations is the

same. I was at a meeting with the founder of that program and people would ask him what they should do, what the next step is, and he had no answer."

The theme of collaborative and trusting relationships was evident in two participants' comments: one participant alluded to the lack of expertise and consistency in the equity trainings and the other alluded to a lack of support for the equity work they embedded in their daily practices.

"…wish that instead of teachers who are not equity experts leading the work, it was calibrated district wide and led by experts."

"I am the only ethnic certified teacher in my K-5 school. The population is VERY white with a small % of ethnic kids. I have been reading and teaching multicultural topics for 11 years and often times not supported by the classrooms for many of those years."

The theme of critical reflection was evident in several participants' comments which reflects tenets of transformative-adult learning theory.

"Since the training, our teachers are being more mindful. They struggle with change."

"I find equity work interesting and meaningful. I personally see how I benefit from the greater insight I acquire in the process…my white friends who just want a quick fix and don't quite understand that they are part of the problem if they don't see themselves as part of the answer."

"Every PD and team meeting or CC Summit expands my thinking and understanding of my own implicit bias in relationship to my practice."

In addition to the transformative-adult learning themes evident in the participants' comments, themes from Critical Whiteness Studies (CWS) appeared salient in participants' references to the district mandated equity trainings which "…focuses on problematizing the normalcy of hegemonic whiteness," (Matias et al., 2014, p. 291).

"The Beyond Diversity training was looking at white privilege, which is interesting if you have never considered it."

"I appreciated the focus on defining the role and presence of whiteness in the Courageous Conversations work and am glad for the opportunity to normalize putting racial equity at the forefront of our work."

"I know I am a highly educated, white, heterosexual, documented USA citizen, male teacher who not only benefits greatly from the racism in our society, but also has more of an onus of responsibility to do something about it."

One participant from a non-CARE school alluded to a theme of intersectionality theory when they voiced concerns about historically marginalized students who navigate multiple axes of identities.

"...the Courageous Conversations work is expressly not about our queer or questioning students (although they and our queer and questioning students of color are at particular risk for self-harm, bullying, and suicide) and that feels like a missed opportunity."

Although the narrowly focused qualitative data collection method for this study was a limitation to the depth and breadth of the data collected and its analysis, several themes found in transformative-adult learning theory literature (Illeris, 2009;

Kegan, 2009; Mezirow, 2009) emerged in the comments of both the CARE and non-CARE schools participants. The themes of prior experience, collaboration, self-directed learning, critical reflection, and application of learning (Green & Ballard, 2010; Lawler, 2003; Riley & Roach, 2006) were evident in the 'repeating ideas' (Auerbach & Silverstein, 2003) found in the qualitative data. Additionally, themes specific to Critical Whiteness Studies (Matias et al., 2014) and intersectionality theory (Levine-Rasky, 2011) were found in participants' comments. These themes reflected at least an awareness, if not a deeper understanding, of multiple social identities and the centering of whiteness as the dominant, yet unmarked, social norm in U.S. society.

Part 2: Intersectional/Singular Identity Awareness Survey Results

Part two of chapter four reports and describes the findings of the quantitative and qualitative results of the 13 item intersectional/singular identity awareness section of the Identity and Equity Awareness Survey. To organize part two of chapter four, each of the 13 items is first restated exactly as seen by the participants, immediately followed by qualitative data and then the quantitative data results. The qualitative data are presented in brief theoretical narratives (Auerbach & Silverstein, 2003) and the quantitative data are presented as frequency distributions and inferential statistics.

The repeated ideas and themes (Auerbach & Silverstein, 2003) found in the qualitative data were analyzed through the constructs of both intersectionality theory and identity theory. Although intersectionality theory stands as a unique theoretical framework and methodology for research (Cho et al., 2013; McCall, 2005; Warner, 2008), Critical Race Theory (CRT) and Critical Whiteness Studies (CWS) share similar historical and socio-political groundings and constructs such as the recognition

of hegemonic power structures and consequent social hierarchies maintained by ideologies associated with White supremacy, patriarchy, heterosexism, and capitalism (Lynn & Parker, 2006; Matias et al., 2014). Because of these shared themes, CWS and CRT were included for the analysis and narrative framing of participants' comments.

Additionally, nested within the broader framework of identity theory, are elements of the construct of White female teacher identity (Knight-Diop & Oesterreich, 2009; Lather, 1987) which are relevant to the conceptual framework of this study. Moreover, the research questions for this study specifically focus on dispositions of White female teachers as culturally responsive educators and social justice activists, therefore White female teacher identity is included as a construct for analyzing and narratively framing participants' comments.

As stated above, the repeated ideas and themes found in the participants' comments were organized by the theoretical frameworks of this study. More specifically, participant comments are organized by discursive repertoires enacted by individuals who center and/or contest dominant culture social identity constructs found in CWS (Levine-Rasky, 2011; Matias et al., 2014), CRT (DeCuir & Dixson, 2004; Ladson-Billings & Tate, 1995; Lynn & Parker, 2006), and teacher identity scholarship (Levine-Rasky, 2011; Knight-Diop & Oesterreich, 2009; Ringrose, 2007; Yoon, 2012).

Although written comments cannot be considered discourse (Zembylas, 2005), connecting the repeated ideas and themes found in the qualitative data to the literature (Auerbach & Silverstein, 2003; Creswell, 2013) supports the exploratory nature of this study. Furthermore, the comparison of the quantitative and qualitative data offers a

model for gaining a more nuanced understanding (Miles & Huberman, 1994) of in-service White female teachers' intersectional/singular identity awareness and their dispositions as culturally responsive educators and social justice activists.

Analysis of the qualitative data revealed three emergent themes in the participants' written comments. The first theme of determining the truths of the 'other' social identity groups is grounded in the work of several educational and social psychology qualitative researchers (Levine-Rasky, 2011; Matias, 2013; Matias et al., 2014; Knight-Diop & Oesterreich, 2009; Ringrose, 2007; Yoon, 2012) who previously found that individuals belonging to privileged social groups such as White, male, and/or middle class will "feel entitled to make decisions on the behalf of others" and determine "what is truth and not truth" (Matias et al., 2014, p. 290). Furthermore, Yoon (2012) posits that those in privileged social positions engage in whiteness-at-work which "normalize(s) and center(s) the White female teacher as the facilitator who defines differences" for her students in the classroom (p. 602).

The second theme of individualizing and (de)contextualizing social positions and social positioning relates to the idea that individual and group social "relations involve political structures like the state and civil society, cultural forces, and the economic organizations" (Levine-Rasky, 2011, p. 244). Additionally, the "social context of power relations of gender, class, and race" (Knight-Diop & Oesterreich, 2009, p. 2682) determine which resources social identity groups might access and their respective social positioning within dominant culture social hierarchies. The invisibility of the hegemonic ideologies reifying social positions based on an individualistic categorical perspective of social identities which "reinforces a liberal

narrative…knowing one is white is enough" and excuses privileged individuals from taking a collective responsibility for challenging the status quo (Matias et al., 2014, p. 298).

The third theme of emotional rules of politeness, caring, neutrality, and distance is reflective of the "dynamic character of emotional practices" which "are influenced by social and power relations and values" (Zembylas, 2005, p. 940) within contexts such as school cultures. White female pre-service and in-service teachers are "expected to avoid emotional expressions and to maintain safety, comfort, and control" (Knight-Diop & Oesterreich, 2009, p. 2683). Yoon (2012) also suggests that the "use of socially appropriate patterns of interactions, acceptable forms of turn-taking, gesturing, expressing emotion and listening" (p. 596) is an "enforcement of politeness and White female authority figure" (p. 602). Ringrose (2007) and Levine-Rasky (2011) further posit that liberal White female identity is dependent on the maintenance of an essential sameness and solidarity in a dominant culture ideology of 'woman' as White, middle-class, and heterosexual (hooks, 1990; Lorde, 1984/2007).

Immediately following each of the brief theoretical narratives for the 13 items, the quantitative data are presented as frequency distributions and inferential statistics and these results are organized by participant sub-groups: CARE and non-CARE schools; female and male participants; non-White and White participants; and White females and those who are not White females (non-White females, non-White males, White males) participants.

Item #1: Understanding the experiences of women from different racial/ethnic groups is important. (intersectional identity awareness)

Qualitative data. Seven out of 21 participants provided written comments in response to item #1; four from the CARE schools sub-group and three from the non-CARE sub-group.

Four participants' comments connected to the theme of determining the truths of the 'other' social identity groups. The 'othering' of non-White racial/ethnic identities is evidenced in the comments that "a white woman's experience is nothing like the experience of women of color" and "we need to recognize…different women's experiences" which centers whiteness by defining the 'other' experiences in terms of "nothing like" and "different." However, one comment acknowledged that "women experience discrimination in all cultures, ethnicities (and) race."

More specific to the theme of determining the truths of the 'other', one CARE school participant's comment referenced how those who were positioned as privileged could determine acceptable and unacceptable behaviors in the school setting (Miner, 2009; Yoon, 2012; Zembylas, 2005). Although the participant did not identify racially/ethnically or by gender, their 'voice' reflected research related to the shortage of teachers of color in U.S. public schools (Knight, 2002; Partee, 2014).

"I am struggling but more in a micro aggression kind of way at my school. I teach at a very affluent entitled school and often times I feel marginalized by the manner in which the population expects me to do versus what I am required to do. Often times, I am questioned for what I choose to teach…unlike my colleagues."

Finally, one participant commented that "CRT is an integral part of feminist theory" whereas Black Feminism contests the exclusionary agenda of second wave feminism which centers and privileges the social and political agendas of White, middle-class, heterosexual women (Kennedy & Dore, 2014; Shields, 2008).

One participant's comment connected with the theme of individualizing and (de)contextualizing social positions and social positioning. The comment "try to understand how cultures and experiences make and shape who we are" recognizes the importance of how historical and immediate social contexts shape social identities but falls short of recognizing the impact of hegemonic ideologies which privilege some cultures and marginalizes others (Crenshaw, 1989).

Two participants' comments connected with the theme of emotional rules of politeness, caring, neutrality, and distance found in the construct of White female teacher identity (Knight-Diop & Oesterriech, 2009). One participant emphasized that "knowing ones struggles they have persevered through allows one to feel empathy, understanding, and builds trust between the two parties." The other participant also recognized the importance of learning from experiences to increase empathy.

Quantitative data. As shown in table 4, the frequency distributions for item #1 did not reflect differences in agreement with the statement either between the whole group and sub-groups or within the comparisons of the sub-groups: all sub-groups reported 100% agreement. However, the number of sub-group participants did differ due to one female participant not reporting her race/ethnicity. The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas

the total number of participants in the non-white/white and white female/not white female sub-groups was 20.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 4

Item #1: Understanding the experiences of women from different racial/ethnic groups is important. (intersectional identity awareness)

	n	*M (SD)*	*p*	% Disagree	%Agree
Whole group	21	3.90 (.301)		0%	100%
School type			.37		
CARE	6	# (#)		0%	100%
Non-CARE	15	3.87 (.352)		0%	100%
Gender			.43		
Female	16	3.88 (.34)		0%	100%
Male	5	# (#)		0%	100%
Race/ethnicity			.42		
Non-White	5	# (#)		0%	100%
White	15	3.87 (.35)		0%	100%
Teacher identity			.25		
White female	12	3.83 (.39)		0%	100%
Not White Female	8	# (#)		0%	100%

Item #2: We must understand racism as well as sexism. (intersectional identity awareness)

Qualitative data. Five out of 21 participants provided written comments in reference to item #2; two from the CARE schools sub-group and three from the non-CARE sub-group.

Three participants' comments connected with the theme of determining the truths of the 'other' social identity groups. Two specifically stated that we "have to

experience it (racism and sexism) to understand it" and a need for "understand(ing) all 'isms'" which places social distance between the participants and the 'others' who are experiencing the intersection of 'isms' as members of non-dominant social identity groups (Shields, 2008). The third participant stated that the school district restricts their equity training to "only focus on race" which fails to acknowledge that racial/ethnic social identities intersect with gender, class, and sexual identities as well.

One participant stated that they had left a male-dominated career because "teaching is a more equitable profession…at least in salary" which connects with the theme of individualizing and (de)contextualizing social positions and social positioning. However, this participant failed to recognize the existence of the 'glass escalator' in women dominated professions such as teaching, which advances men faster than women into leadership positions with increased salaries, benefits, and prestige (Williams, 2013).

Two participants' comments connected to the theme of emotional rules associated with the construct of White female teacher identity. An "injury to one is an injury to all" and "injustice anywhere is a threat to justice everywhere" are safe and socially acceptable phrases emphasizing a sense of sameness and solidarity for those included in the dominant culture social identity groups (hooks, 1990; Matias et al., 2014).

Quantitative data. As shown in table 5, the frequency distributions for item #2 did not suggest differences in agreement with the statement either between the whole group and sub-groups or within the comparisons of the sub-groups; all sub-groups reported 100% agreement. However, one female participant did not report her

race/ethnicity thus the total participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total participants in the non-white/white and white female/not white female sub-groups was 20.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 5

Item #2: We must understand racism as well as sexism. (intersectional identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	3.90 (.30)		0%	100%
School type			.51		
CARE	6	3.83 (.41)		0%	100%
Non-CARE	15	3.93 (.26)		0%	100%
Gender			.43		
Female	16	3.88 (.34)		0%	100%
Male	5	# (#)		0%	100%
Race/ethnicity			.58		
Non-White	5	# (#)		0%	100%
White	15	3.93 (.26)		0%	100%
Teacher identity			.43		
White female	12	3.92 (.29)		0%	100%
Not White female	8	# (#)		0%	100%

Item #3: Sexual identity is the most important issue in LGBTQ lives. (singular identity awareness)

Qualitative data. Ten out of 21 participants provided written comments in reference to item #3; three from the CARE schools sub-group and seven from the non-CARE sub-group.

Three participants' comments connected to the theme of determining the truths of the 'other' social identity groups. Two participants, one who identified as queer and another who did not self-identify, emphasized that "housing, nutrition, safety…employment (are) equally important" in LGBTQ lives and that "making a living, taking care of kids (are) more important" as well. Another participant focused on the importance of "educat(ing) others…how to be sensitive to LGBTQ individuals."

Four participants' comments connected to the theme of individualizing and (de)contextualizing of social positions and social positioning. Three participants explicitly stated that the importance of sexual identity is individualized and "depends on the person and their personal values." Absent from these comments is the awareness that race/ethnicity and class intersect with sexual identity and gender and the social position of an individual is contingent upon historical and social contexts (Levine-Rasky, 2011; Shields, 2008). Another participant emphasized that they "do not identify…in this group (LGBTQ)" which marks very clear social identity group boundaries between dominant heterosexual and 'other' subordinate sexual identities.

Five participants' comments connected with the theme of emotional rules of politeness, caring, neutrality, and distance. One participant's comment that "we are all the same" reflects the idea of 'sameness' associated with the construct of White feminism (Frankenberg, 1993; hooks, 1990; Ringrose, 2007). Another participant emphasized the importance of "accepting yourself for who you are, however you identify" and "other people accepting who you are" in LGBTQ lives. Three participants avoided commenting directly as to the importance of sexual identity to the

LGBTQ community with phrases such as "hate to say," and "hesitate to say." Additionally, one participant claimed that "the question's wording is uncomfortable" which engages emotional rules of acceptable and unacceptable topics for discussion (Knight-Diop & Oesterreich, 2009; Mazzei, 2008) found in the construct of White female teacher identity.

Quantitative data. As shown in table 6, in contrast to items #1 and #2, the within sub-group comparisons of frequency distributions for item #3 indicated that the sub-groups were divided in their levels of agreement and disagreement with the above statement. Item #3 is considered a singular identity awareness item and is associated with lower levels of intersectional identity awareness and social justice advocacy (Curtin et al., 2015).

The CARE teachers reported 50% agreement and non-CARE teachers reported 53% agreement with the above statement. Moreover, within the gender sub-group, females agreed 50% of the time and males agreed 60% of the time. Within the racial/ethnicity sub-group, Whites reported 53% agreement and non-Whites reported 60% agreement. The White female sub-group reported 50% agreement and those who are not White females, reported 62.5% agreement with the statement.

The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-white/white and white female/not white female sub-groups was 20 due to one female participant not reporting her race/ethnicity.

A statistically significant difference between the mean scores for the comparison sub-group comparisons was not found.

Table 6

Item #3: Sexual identity is the most important issue in LGBTQ lives. (singular identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	2.62 (.81)		48%	52%
School type			.87		
CARE	6	2.67 (1.21)		50%	50%
Non-CARE	15	2.60 (.63)		47%	53%
Gender			.95		
Female	16	2.63 (.89)		50%	50%
Male	5	2.60 (.55)		40%	60%
Race/ethnicity			.65		
Non-White	5	2.80 (.84)		40%	60%
White	15	2.60 (.83)		47%	53%
Teacher identity			.66		
White female	12	2.58 (.90)		50%	50%
Not White female	8	2.75 (.71)		37.5%	62.5%

Item #4: People who belong to more than one oppressed social group (e.g. lesbians who are also racial/ethnic minorities) have experiences that differ from people who belong to only one such group. (intersectional identity awareness)

Qualitative data. Three out of 21 participants provided written comments in reference to item #4; two from the CARE schools sub-group and one from the non-CARE sub-group.

Two participants' comments connect to the theme of determining the truths in 'other' social identity groups. The recognition of multiple axes of oppression was evident in the comment that "being oppressed for more than one category is definitely more difficult"; however, the term 'categories' alludes to static social identities

bounded by dominant culture ideologies of 'difference' rather than how these identities are contingent and situated in social hierarchies (Levine-Rasky, 2011; Shields, 2008).

The other participant's comment revealed the centering of dominant culture social norms with "we all have different experiences, but there are common experiences as well." 'Common' experience is invisible to those who hold privileged social positions but quite visible to those who are on the margins of a hegemonic 'common' experience of Whiteness, middle-classness, and heterosexuality (Crenshaw, 1989; Collins, 2000/2009).

The third comment emphasized that "situations may differ" for individuals belonging to more than one oppressed social groups which connects with the theme of individualizing and (de)contextualizing social positions and social positioning.

Quantitative data. As shown in table 7, the frequency distributions for item #4 indicated general agreement with the above statement for all sub-groups, with the overall group reporting 95% agreement. The White female level of agreement was 100% in contrast with the not White female sub-group which reported 85% agreement with the above statement. Although the sub-group for non-CARE teachers reported 100% agreement, the CARE teachers reported 83% agreement. The females reported 100% agreement with the above statement whereas the males reported 75% agreement. The difference between the non-Whites (100%) and Whites (93%) levels of agreement was 7%.

One male participant did not complete this item and one female participant did not report her race/ethnicity reducing two of the sub-group comparisons to 20 responses and the other two sub-group comparisons to 19 responses.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 7

Item #4: People who belong to more than one oppressed social group (e.g. lesbians who are also racial/ethnic minorities) have experiences that differ from people who belong to only one such group. (intersectional identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	20	3.65 (.59)		5%	95%
School type			.47		
CARE	6	3.50 (.84)		17%	83%
Non-CARE	14	3.71 (.47)		0%	100%
Gender			.13		
Female	16	3.75 (.45)		0%	100%
Male	4	3.25 (.96)		25%	75%
Race/ethnicity			.23		
Non-White	4	# (#)		0%	100%
White	15	3.60 (.63)		7%	93%
Teacher identity			.54		
White female	12	3.75 (.45)		0%	100%
Not White female	7	3.57 (.79)		14%	86%

Item #5: The answer to oppression in all women's lives is the same: end sexism. (singular identity awareness)

Qualitative data. Eleven out of 21 participants provided written comments in reference to item #5; three from the CARE schools sub-group and eight from the non-CARE sub-group.

Six participants' comments connect with the theme of determining truths of the 'other' social identity groups. Two participants focused on the complexity of women's oppression in that "women from different racial, socioeconomic, sexual identities

experience sexism in different ways" and "sexism is embedded into many cultures and religious dogma." Apparent in these comments is also an awareness of uniquely situated, contingent, and intersecting social identities (McCall, 2005); however, the danger of 'awareness' is in the marking of difference in the 'other' without deconstructing the power and privilege inherent in doing so (Sheilds, 2008).

Furthermore, three of the participants offered possible solutions to women's oppression. One recommended "educating the people doing the oppression," another suggested feminism as the answer for "getting rid of other forms of oppression," and a third participant referenced "universal and free birth control" as a solution. In these comments there is an element of 'sameness' in the assumption that feminism is inclusive of Women of Color, women in low socio-economic communities, and women identifying as LGBTQ (Collins, 2009; Crenshaw, 1989; hooks, 1984). Finally, one participant "view(s) racism the same" as sexism which fails to recognize the multiple axes of these intersecting social identity constructs (Rosette & Tost, 2013).

Two participants' comments connected to emotional rules of politeness, caring, neutrality, and distance. One participant recognized that ending oppression in all women's lives is "multifaceted" requiring "a greater perspective change as a society" which acknowledges systemic oppression. However, the emphasis on systemic changes at a macro-level, distances the participant from a personal-political responsibility for taking action needed to make that change (Hytten & Warren, 2003). Another participant also created personal-political distance with the statement that ending sexism is "not something that can happen currently…maybe an ideal to work toward." However, another participant's comment breaks the emotional rules

associated with the construct of White female teacher identity and references anger (hooks, 1990; Matias et al., 2014), the need to fight and battle, and for "causing trouble."

"I agree, but not in my lifetime…It is a battle that is not always taken…must convince our female counterparts that sucking up, beauty, flirting, revealing clothing does not help in the fight. I often take on battles alone without much support. I just get labeled as the 'angry asian' causing trouble."

Although the participant does not mark the "female counterparts" by race/ethnicity, the centering of whiteness in the teacher work force (Knight, 2002) might indicate White as the racial/ethnic identity in the above comment. Moreover, the participant does not state their own gender, but the reference to "female counterparts" might indicate 'female' as the gender identity. Also evident in the comment above is 'whiteness-at-work' (Yoon, 2012) which determines social group boundaries as well as who benefits from dominant culture norms for acceptable and unacceptable emotions in educational settings (Zembylas, 2005).

Quantitative data. As shown in table 8, the frequency distributions for item #5 indicated differences in levels of agreement with the above statement between sub-groups nested within the school-type, gender, and race/ethnicity groups. Thirty-three percent of the CARE teachers agreed with the statement whereas 53% in the non-CARE teachers agreed. Females were 50% in agreement with the statement in contrast with 40% of males who were in agreement. Within the race/ethnicity group, Whites were 47% in agreement with the above statement but 60% of non-Whites agreed with the statement. However, the White female sub-group and not White female sub-group

both reported 50% level of agreement with the statement. Item #5 is considered a singular identity awareness item and is associated with lower levels of intersectional identity awareness and social justice advocacy (Curtin et al., 2015).

The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-white/white and white female/not white female sub-groups was 20 due to one female participant not reporting her race/ethnicity.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 8

Item #5: The answer to oppression in all women's lives is the same: end sexism. (singular identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	2.43 (.98)		52%	48%
School type			.45		
CARE	6	2.17 (1.17)		67%	33%
Non-CARE	15	2.53 (.92)		47%	53%
Gender			.67		
Female	16	2.38 (1.03)		50%	50%
Male	5	2.60 (.89)		60%	40%
Race/ethnicity			.38		
Non-White	5	2.80 (1.30)		40%	60%
White	15	2.33 (.90)		53%	47%
Teacher identity			.29		
White female	12	2.25 (.87)		50%	50%
Not White female	8	2.75 (1.17)		50%	50%

Item #6: Race is the most important issue in the lives of people of color. (singular identity awareness)

Qualitative data. Eleven out of 20 participants provided written responses to item #6; four from the CARE schools sub-group and seven from the non-CARE sub-group.

Four participants' comments connected with the theme of determining the truths of the 'other' social identity groups. Two participants foregrounded race as the most important issue in the lives of people of color because "race is what people see and how people interact with each other and all of their biases" and "because that's what people see and discriminate from." These comments equate the experiences of people of color with "biases" and "discrimination" without acknowledging the centering of whiteness in doing so (Mazzei, 2008).

Additionally, one participant "speaking as a white educator" commented that "people of color want to be seen and heard" and "institutionalized racism is the biggest issue." Another participant stated that "people of color in my family would disagree" that race is their most important issue. As with the above comments, it is possible that these participants are speaking for social groups historically marked as the 'other' and without acknowledging their own position of privilege to do so. Moreover, whiteness-at-work (Yoon, 2012) is enacted when Whites highlight a relationship with non-Whites, this deflects a personal-political responsibility for anti-racist work (Hytten & Warren, 2003).

Two participants' comments connected with the theme of individualizing and (de)contextualizing social positions and social positioning. These participants

acknowledged that race may be the most important issue "for some people" and "for some that would be true, for others not." What is absent is insight into the intersecting multiple axes of identity such as gender, class, and sexual identity which "may be experienced as a feature of individual selves, but it also reflects the operation of power relations" (Shields, 2008, p. 302) nested in socio-political and historical contexts and not as isolated experiences (McCall, 2005).

Four participants' comments connected with the theme of emotional rules of politeness, caring, neutrality, and distance. Although one participant who did not identify racially/ethnically did comment that they "cannot speak for all people of color" which might indicate that this participant is non-White and silent (Knight, 2002). Another participant who did not identify racially/ethnically politely stated "I cannot speak for them" which set-up the boundaries between White and the non-White 'them.' Moreover, two participants who did not racially/ethnically identify, remained neutral about how race might or might not be the most important issue in the lives of people of color (Yoon, 2012) with comments such as "depends" and "don't like to assume."

Quantitative data. As shown in table 9, the frequency distributions for item #6 indicated differences in levels of agreement with the above statement between sub-groups nested within the school-type, gender, race/ethnicity group, and White females/not White females categories. Thirty-three percent of the CARE school participants agreed with the statement whereas 57% in the non-CARE school sub-group agreed. Females were 47% in agreement with the statement and males were 60% in agreement. Within the race/ethnicity group, Whites agreed with the above

statement 43% of the time and the non-Whites agreed 80% of the time. Moreover, 36% of white females and 75% of those not white females, agreed with the statement.

Item #6 is considered a singular identity awareness item and is associated with lower levels of intersectional identity awareness and social justice advocacy (Curtin et al., 2015).

The non-White sub-group (80%) and the not White female sub-group (75%) reported higher agreement with this statement as compared to the other sub-groups. However, the two sub-groups with the lowest percentage of agreement were the sub-groups for White females (36%) and CARE teachers (33%).

One female participant did not complete this item and one female participant did not report her race/ethnicity reducing two of the sub-group comparisons to 20 responses and the other two sub-group comparisons to 19 responses.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 9

Item #6: Race is the most important issue in the lives of people of color. (singular identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	20	2.50 (.83)		50%	50%
School type			.25		
CARE	6	2.17 (.75)		67%	33%
Non-CARE	14	2.64 (.84)		43%	57%
Gender			.36		
Female	15	2.40 (.83)		53%	47%
Male	5	2.80 (.84)		40%	60%
Race/ethnicity			.15		
Non-White	5	3.00 (.71)		20%	80%
White	14	2.36 (.84)		57%	43%

Teacher identity			.13		
White female	11	2.27 (.91)		64%	36%
Not White female	8	2.88 (.64)		25%	75%

Item #7: Women of Color and White women experience sexism in different ways. (intersectional identity awareness)

Qualitative data. Seven out of 20 participants provided written responses to item #7; three from the CARE schools sub-group and four from the non-CARE sub-group.

Three participants' comments connected to the theme of determining truths of the 'other' social identity groups and were specific to the construct of White female teacher identity. Two participants who did not identify racially/ethnically acknowledged that "women of color are oppressed uniquely and to a greater degree than white women" and "women of color face more barriers than white women." What is evident in these comments is the centering of whiteness and the 'othering' of non-White female oppression as being "unique," "to a greater degree" with "more barriers" and no critique of the dominant culture ideologies of patriarchy, capitalism, and White supremacy which position White women in contradictory dominant and subordinate social identity roles (hooks, 1990; Frankenberg, 1993; Rosette & Tost, 2013).

However, one participant from a CARE school, who did not explicitly identify racially/ethnically, emphasized the intersecting multiple axes of dominant (White and middle-class) and subordinate (non-White and female) social identities of teachers in the historical and socio-political context of the work place.

"We have 2 issues to battle…being ethnic and being female. White women KNOW that they have an advantage over women of color…it creates adversarial rivalries in the workplace. Where I work, majority of white women KNOW of the perks that they get. Rarely, do I see one of my colleagues willing to give up her privilege for someone who struggles. They rarely want to give up their opportunity and their comforts."

One participant's comments connected with the theme of individualizing and (de)contextualizing social positions and social positioning. The participant stated that White women and Women of Color experience sexism in "some ways the same, others different" without further critiquing that sameness or difference of women's experiences (Ringrose, 2007) as relational to the social context such as the educational "workplace" where gender, race/ethnicity, and class intersect to socially position individuals (Levine-Rasky, 2011).

Two participants' comments connected with the theme of emotional rules of politeness, caring, neutrality, and distance. In response to how White women and Women of Color experience racism, the participants who did not identity racially/ethnically or by gender, used neutral statements of "yes and no" and "totally possible, I'm not sure."

Quantitative data. As shown in table 10, the frequency distributions for item #7 indicated general agreement with the above statement for all sub-groups, with the overall group reporting 90% agreement. The White female level of agreement was 100% in contrast with the not White female sub-group which reported 75% agreement with the above statement. Although the sub-group for non-CARE teachers reported

93% agreement, the CARE teachers reported 83% agreement. The females reported 93% agreement with the above statement whereas the males reported 80% agreement. The difference between the non-Whites (93%) and Whites (80%) levels of agreement was 13%.

One female participant did not complete this item and one female participant did not report her race/ethnicity reducing two of the sub-group comparisons to 20 responses and the other two sub-group comparisons to 19 responses.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 10

Item #7: Women of Color and White women experience sexism in different ways. (intersectional identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	20	3.50 (.69)		10%	90%
School type			.49		
CARE	6	3.33 (.82)		17%	83%
Non-CARE	14	3.57 (.65)		7%	93%
Gender			.72		
Female	15	3.47 (.64)		7%	93%
Male	5	3.60 (.89)		20%	80%
Race/ethnicity			.79		
Non-White	5	3.60 (.89)		20%	80%
White	14	3.50 (.65)		7%	93%
Teacher identity			.89		
White female	11	3.55 (.52)		0%	100%
Not White female	8	3.50 (.93)		25%	75%

Item #8: People don't think enough about how connections between social class, race, gender, and sexual identity affect individuals. (intersectional awareness item)

Qualitative data. Two out of six participants from the CARE schools sub-group provided written responses to item #8. None of the non-CARE schools participants provided written responses.

One participant's comment connected with the theme of individualizing and (de)contextualizing social positions and social positioning. The participant did not identify racially/ethnically or by gender, sexual identity, or class but "if you benefit from the system, why give it up" referenced "you" as the 'other.' This second person "you" was not marked by social identity groups either which, by default, centers the dominant culture ideologies of White supremacy, patriarchy, heterosexism, and capitalism and positions the participant on the margins (hooks, 1990).

In contrast, one participant's comment "THAT'S what I am talking about! :-)" connected with the emotional rules of politeness, caring, neutrality, and distance. The participant's enthusiastic agreement with the inclusive statement in item #8 resonates with "the white imagination (which) reinforces a liberal narrative that says knowing one is white and acknowledging white privilege is enough to be anti-racist and socially just" (Matias et al., 2014, p. 298).

Quantitative data. As shown in table 11, the frequency distributions for item #8 did not suggest differences in agreement with the statement either between the whole group and sub-groups or within the comparisons of the sub-groups: all sub-groups reported 100% agreement with the statement in item #8.

However, the number of sub-group participants did differ due to one female participant not reporting her race/ethnicity. The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-white/white and white female/not white female sub-groups was 20.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 11

Item #8: People don't think enough about how connections between social class, race, gender, and sexual identity affect individuals. (intersectional awareness item)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	3.67 (.48)		0%	100%
School type					
CARE	6	# (#)	.04	0%	100%
Non-Care	15	3.53 (.52)		0%	100%
Gender			.49		
Female	16	3.63 (.50)		0%	100%
Male	5	3.80 (.45)		0%	100%
Race/ethnicity			.80		
Non-White	5	3.60 (.55)		0%	100%
White	15	3.67 (.49)		0%	100%
Teacher identity			.47		
White female	12	3.58 (.52)		0%	100%
Not White female	8	3.75 (.46)		0%	100%

Item #9: Homophobia and heterosexism affect the lives of heterosexual people as well as LGBTQ lives. (intersectional identity awareness)

Qualitative data. Three of the 21 participants provided written responses to item #9; one from the CARE schools sub-group and two from the non-CARE sub-group.

Two participants' comments connected with the theme of determining the truths of the 'other' social identity groups. "I feel that unconscious homophobia and heterosexism is oppressive (however unseen it might be to straight cisgendered persons)," acknowledged that the 'unconscious' marginalization of non-dominant social identity groups causes harm to those in the dominant social identity groups or the 'oppressors' (hooks, 1990). The term 'cisgender' is defined as a label for "individuals who have a match between the gender they were assigned at birth, their bodies, and their personal identity" (Schilt & Westbrook, 2009, p. 461).

The other participant's comment related to the idea of hegemonic ideology of heterosexuality as the dominant culture norm within social identity group hierarchies.

"Heterosexism affects heterosexuals if they are aware of it and the power dynamic involved. This is similar to white privilege. If white people are educated on and take responsibility for white privilege and how this affects people of color, then change can occur."

However, the participant shifted away from directly addressing LGBTQ lives by equating the sexual identity groups with racial/ethnic identity groups. The comment also revealed an element of re-codifying unfamiliar or uncomfortable language

(Matias et al., 2014; Mazzei, 2008) to avoid exploring deeper uncertainties around the issue of sexual identity and oppression.

One participant's comment connected to the emotional rules of politeness, caring, neutrality, and distance. The three word phrase "we are all one" relates to a sense of 'safety' associated with the construct of White female teacher identity which centers dominant culture ideologies of White supremacy, patriarchy, heterosexism, and capitalism by not marking their own social identities (Yoon, 2012) but assuming all 'others' are included in the "one" unmarked social group.

Quantitative data. As shown in table 12, he frequency distributions for item #9 indicated overall agreement with the above statement for all sub-groups, with the whole group reporting 95% agreement. The White female level of agreement was 92% in contrast with the not White female sub-group which reported 100% agreement with the above statement. Although the sub-group for non-CARE teachers reported 93% agreement, the CARE teachers reported 100% agreement. The females reported 94% agreement with the above statement whereas the males reported 100% agreement. The difference between the non-Whites (80%) and Whites (93%) levels of agreement was 13%.

The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-White/White and White female/not White female sub-groups was 20 due to one female participant not reporting her race/ethnicity.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 12

Item #9: Homophobia and heterosexism affect the lives of heterosexual people as well as LGBTQ lives. (intersectional identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	3.71 (.561)		5%	95%
School type			.55		
CARE	6	3.83 (.41)		0%	100%
Non-CARE	15	3.67 (.62)		7%	93%
Gender			.20		
Female	16	3.63 (.62)		6%	94%
Male	5	# (#)		0%	100%
Race/ethnicity			.82		
Non-White	5	3.80 (.45)		20%	80%
White	15	3.73 (.59)		7%	93%
Teacher identity			.42		
White female	12	3.67 (.65)		8%	92%
Not White female	8	3.88 (.35)		0%	100%

Item #10: Gender equity is the most important issue in women's lives. (singular identity awareness)

Qualitative data. Seven of the 21 participants provided written responses to item #10; three from the CARE schools sub-group and four from the non-CARE sub-group.

Two participants' comments connected with the theme of determining truths of the 'other' social identity groups. One participant stated that "other issues may be more important to women – race, gender, class" and recognized that women's multiple social identities do impact their lives but the comment falls short of acknowledging how multiple axes of identity intersect and position Women of Color and White women uniquely within dominant culture social hierarchies relative to social contexts

(Cho et al., 2013; Frankenberg, 1993; hooks, 1990). The second participant did not identify racially/ethnically or by gender but recognized the intersections of gender, race/ethnicity, and class social identities by also alluding to 'getting ahead' as a middle-class identity marker (Levine-Rasky, 2011).

"But it (gender inequity) will not change if white women do not embrace the fight for all gender equity. Everyone wants to get ahead."

One participant's comment connected with the theme of individualizing and (de)contextualizing social positions and social positioning. The participant stated that the importance of gender equity "depends on the individual" which fails to recognize that the relative importance of social identity is relational to historical and immediate contexts. When, where, and how women experience their multiple axes of identities is contingent in relation to social contexts which will determine the relative importance of gender (Shields, 2008) as it intersects with race/ethnicity, class, and sexual identity (Collins, 2000/2009; hooks, 1990).

One participant's comment connected with the theme of the emotional rules of politeness, caring, neutrality, and distance. Moreover, an element of contradiction was evident in "again, I hesitate to speak for all women…though gender equity would help all women…and men!" The cautious 'hesitation' before speaking and the inclusivity of men relates to the construct of White female teacher identity. Additionally, the participant did not reference racial/ethnic, class, or sexual identity markers which centered dominant culture norms as being the 'all' and failed to recognize the relative nature of 'gender equity' based on intersecting social identities (McCall, 2005).

Quantitative data. As shown in table 13, the frequency distributions for item #10 indicated differences in levels of agreement with the above statement between sub-groups nested within the school-type, gender, and race/ethnicity groups. Fifty percent of the CARE teachers agreed with the statement whereas 47% in the non-CARE schools sub-group agreed. Females were 50% in agreement with the statement in contrast with 40% of males who were in agreement. Within the race/ethnicity group, Whites were 53% in agreement with the above statement but 40% of non-Whites agreed with the statement. However, the White female sub-group and not White female sub-group both reported 50% level of agreement with the statement.

Item #10 is considered a singular identity awareness item and is associated with lower levels of social identity group awareness and social justice advocacy (Curtin et al., 2015).

The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-White/White and White female/not White female sub-groups was 20 due to one female participant not reporting her race/ethnicity.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 13

Item #10: Gender equity is the most important issue in women's lives. (singular identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	2.62 (.87)		52%	48%
School type			.49		
CARE	6	2.83 (.98)		50%	50%
Non-CARE	15	2.53 (.83)		53%	47%
Gender			.53		
Female	16	2.69 (.95)		50%	50%
Male	5	2.40 (.55)		60%	40%
Race/ethnicity			.67		
Non-White	5	2.80 (1.10)		47%	53%
White	15	2.60 (.83)		60%	40%
Teacher identity			.69		
White female	12	2.58 (.90)		50%	50%
Not White female	8	2.75 (.89)		50%	50%

Item #11: While there are important differences in how different kinds of oppression work, there are also important similarities. (intersectional identity awareness)

Qualitative data. Three of the 21 participants provided written responses to item #11; two from the CARE schools sub-group and one from the non-CARE sub-group.

One of the participant's comments connected with the themes of determining the truths of 'other' social identity groups and individualizing and (de)contextualizing social positions and social positioning.

"Oppression requires an oppressor who has conscious or unconscious power over another group. White heterosexual middle to upper class males can be oppressors to many different groups."

The participant recognized the multiple axes of dominant social identity groups as "white, heterosexual, middle class, and male" and acknowledged the hegemonic ideologies which reify the dominance of these social identities as "conscious or unconscious power" (Crenshaw, 1989). However, the participant's comment set a singular or directional social relationship between oppressor and oppressed which failed to express an understanding of the complexities of intersecting social identities which are constituted within historical and immediate social contexts and mediate dominant and subordinate positionalities in relation to 'others' (McCall, 2005; Shields, 2008).

Also connected with the theme of determining the truths of 'others' is the comment "we all want to get ahead and be treated with respect." The participant did not identify their racial/ethnic, gender, sexual, or class social identities but implied an acknowledgment of a dominant culture hierarchy holding 'other' social groups marginalized from an implied, inclusive, and dominant middle-class social identity (Levine-Rasky, 2011).

Quantitative data. As shown in table 14, the frequency distributions for item #11 did not indicate differences in agreement with the statement either between the whole group and sub-groups or within the comparisons of the sub-groups: all sub-groups reported 100% agreement with the statement in item #11.

However, the number of sub-group participants did differ due to one female participant not reporting her race/ethnicity. The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-White/White and White female/not White female sub-groups was 20.

Although the significance value for the difference between the mean scores of the gender sub-groups (p = .03) was less than .05, due to the small sample size, this difference is not generalizable. Both female and male sub-groups reported 100% agreement with the above statement, the mean score for the males was 3.80 compared to the mean of 3.25 for the females which indicated that the males chose the 'strongly agree' option more often than females for item #11.

As with the mean scores for the gender sub-groups, the significance value for the difference between mean scores of the White female and not White females was less than .05 (p = .01); however, due to the small sample size this difference is not generalizable. The not White female sub-group's mean score of 3.75 compared to the White female sub-group's mean score of 3.17 indicated that the not White females chose the 'strongly agree' option more often than White females for item #11.

Table 14

Item #11: While there are important differences in how different kinds of oppression work, there are also important similarities. (intersectional identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	3.38 (.50)		0%	100%
School type			.79		
CARE	6	3.33 (.52)		0%	100%
Non-CARE	15	3.40 (.51)		0%	100%
Gender			.03*		
Female	16	3.25 (.45)		0%	100%
Male	5	3.80 (.45)		0%	100%
Race/ethnicity			.32		
Non-White	5	3.33 (.49)		0%	100%
White	15	3.60 (.55)		0%	100%
Teacher identity			.01**		
White female	12	3.17 (.39)		0%	100%
Not White female	8	3.75 (.46)		0%	100%

Item #12: Racism impacts the lives of Women of Color, but we need to focus on effects of sexism. (singular identity awareness)

Qualitative data. Fifteen out of 21 participants provided written responses to item #12; five from the CARE schools sub-group and ten from the non-CARE sub-group.

Ten participants' comments connected to the theme of determining the truths of the 'other' social identity groups. These participants' recognition that multiple axes of oppressions exist was evident in the statements that emphasized the importance of taking "both (racism/sexism) into consideration without discounting the other." However, absent in these responses is a recognition that race/ethnicity and gender identities, along with other social identities, intersect and constitute each other within

the historical context of dominant culture social hierarchies (Collins, 2000/2009; Crenshaw, 1989; Shields, 2008).

Additionally, one participant who did not identify their race/ethnicity or gender de-centered whiteness and focused on the marginalization of Women of Color and the responsibility of those in privileged social positions to work for racial/ethnic and gender equity. The idea of "trusting relationships" also connected with the theme of White female teacher identity.

"We need to enlighten our white sisters…they are the key to decreasing sexism. Crimes against women would go down, etc. Women of color would have more trusting relationships with our white sisters, but instead it's white girls vs colored girls…everywhere I go."

Two other participants' comments also connected with the theme of determining the truths of 'others.' One participant emphasized that "race issues dominate" which neglected to recognize the impact of gender, class, and sexual identity as they intersect with race/ethnicity. The other participant emphasized that "a focus needs to be on everyone and their human rights" which assumed a privileged position to determine who to include in or to exclude from the social group of "everyone" and "human." Moreover, not seeing race/ethnicity as identity markers and de-racializing whiteness is evident in the comment as well (Mazzei, 2008).

Finally, one participant's comment connected with the theme of individualizing and (de)contextualizing social positions and social positioning. The participant stated that "we don't have to choose to focus on one or the other (racism or sexism)…it is up to that individual." Absent is the acknowledgement that intersecting multiple axes of

dominant and/or subordinate social identities are mediated by historical and immediate social contexts of dominant culture norms (Cole, 2009).

Quantitative data. As shown in table 15, the frequency distributions for item #12 indicated differences in levels of agreement with the above statement between all sub-groups. None of the CARE teachers agreed with the statement whereas 40% in the non-CARE teachers agreed. Females were 25% in agreement with the statement in contrast with 40% of males who were in agreement. Within the race/ethnicity group, Whites were 27% in agreement with the above statement but 40% of non-Whites agreed with the statement. However, the White female sub-group (25%) and not White female sub-group (27.5%) reported similar levels of agreement with the statement.

Item #12 is considered a singular identity awareness item which is associated with lower levels of political consciousness and social justice advocacy (Curtin et al., 2015).

The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-white/white and white female/not white female sub-groups was 20 due to one female participant not reporting her race/ethnicity.

A statistically significant difference between the mean scores of the comparison sub-groups was not found in the data.

Table 15

Item #12: Racism impacts the lives of Women of Color, but we need to focus on effects of sexism. (singular identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	2.24 (.70)		71%	26%
School type			.34		
CARE	6	# (#)		100%	0%
Non-CARE	15	2.33 (.82)		60%	40%
Gender			.57		
Female	16	2.19 (.75)		75%	25%
Male	5	2.40 (.55)		60%	40%
Race/ethnicity			.60		
Non-White	5	2.40 (1.14)		60%	40%
White	15	2.20 (.56)		73%	27%
Teacher identity			.54		
White female	12	2.77 (.58)		75%	25%
Not White female	8	2.38 (.92)		62.5%	27.5%

Item #13: People can belong to multiple social groups. (intersectional identity awareness)

Qualitative data. Two of the six participants from the CARE schools sub-group responded to item #13. None of the non-CARE schools participants provided written responses.

One participant's comment connected with the theme of individualizing and (de)contextualizing social positions and social positioning. In response to the idea that people can belong to multiple social groups, the participant referenced hierarchies of social groups nested within larger socio-political structures.

"What prevents this from happening is due to schools, socio economics, trust issues, how bosses view their employees, how teachers view their students, how coaches view their team, stereotypes are alive and well!"

However, the centering of whiteness and shifting to non-racialized, non-gendered, and non-sexualized 'social group' comparisons of bosses, employees, teachers, students, coaches and teams "maintain(s) safety, comfort, and control" (Knight-Diop & Oesterreich, 2009, p. 2683). The terms safety, comfort, and control are also connected with the theme of White female teacher identity (Mazzei, 2008).

Quantitative data. As shown in table 16, the frequency distributions for item #13 did not suggest differences in agreement with the statement either between the whole group and sub-groups or within the comparisons of the sub-groups: all sub-groups reported 100% agreement with the statement in item #13.

However, the number of sub-group participants did differ due to one female participant not reporting her race/ethnicity. The total number of participants in the CARE/non-CARE and female/male sub-groups was 21, whereas the total number of participants in the non-White/White and White female/not White female sub-groups was 20.

A statistically significant difference between the mean scores of the comparison sub-groups was not found.

Table 16

Item #13: People can belong to multiple social groups. (intersectional identity awareness)

	n	*M (SD)*	*p*	% Disagree	% Agree
Whole Group	21	3.76 (.44)		0%	100%
School type			.65		
CARE	6	3.83 (.41)		0%	100%
Non-CARE	15	3.73 (.46)		0%	100%
Gender			.17		
Female	16	3.69 (.48)		0%	100%
Male	5	# (#)		0%	100%
Race/ethnicity			1.00		
Non-White	5	3.80 (.41)		0%	100%
White	15	3.80 (.45)		0%	100%
Teacher identity			.52		
White female	12	3.75 (.45)		0%	0%
Not White female	8	3.88 (.35)		0%	100%

To briefly summarize part two of the study, greater differences were found within participant sub-groups' quantitatively reported singular identity awareness ratings when compared to the sub-groups' quantitatively reported intersectional identity awareness. Furthermore, the singular identity awareness items elicited more written comments than the intersectional identity items. Only 5 out of 13 (38%) of the intersectional/singular identity awareness survey items were associated with singular identity awareness, but these 5 items elicited 54 out of the 87 (62%) total comments.

However, the differences in the quantity of participants' comments could be attributed to the wording of the item statements rather than participants' understanding of the construct of intersectionality. The intersectional identity awareness items were phrased with more equivocal language with overtones of inclusivity such as

'understanding,' 'as well as,' 'connections,' 'differences,' and 'similarities.' Whereas the singular identity awareness items were phrased in more unequivocal terms including phrases such as 'most important,' 'must focus,' 'the answer…is the same,' and 'need to focus.'

Furthermore, three singular identity items referencing both sexism and experiences of LGBTQ individuals and three intersectional identity items referencing both sexism and the relationship between race/ethnicity, were the only items to elicit first person accounts from participants.

Table 17

Qualitative Data

	Intersectionality Theory	**Critical Whiteness Studies/Critical Race Theory**	**White Female Teacher Identity**
Themes			
Determining the truths of the 'other' social identity groups	"recognize differences in different women's experiences" (#1) "a white woman is nothing like experience of women of color" (#1) "women experience discrimination in all cultures, ethnicities, race…empower women and girls" (#1) "have to experience it to understand it" (#2) "understand all 'isms'" (#2) "we are all the same after all" (#3) "equal and respectful treatment of the lgbtq community" (#3) "accepting yourself…however you identify…it's not all about sex" (#3) "as a queer person…housing, nutrition, safety…employment equally important" (#3) "making a living, taking care of kids…more important" (#3)	"micro-aggression…feel marginalized…questioned for what I teach" (#1) "CRT is an integral part of feminist theory" (#1) "only focus on race" (#2) "educating the people who are doing the oppression" (#5) "people of color in my family would disagree" (#6) "race is what people see…interact…all their biases" (#6) "race is the most important…people see and discriminate" (#6) "I believe people of color want to be seen and heard" (#6) "White women KNOW of the perks" (#7) "if white people are educated and take responsibility for white privilege" (#9) "heterosexism…(awareness) similar to white privilege" (#9)	"2 battles…being ethnic and being female" (#7) "women of color are oppressed uniquely…greater degree than white women" (#7) "women of color face more barriers than white women" (#7) "white women do not embrace equity for all gender equity" (#10)

	"how to educate others…how to be sensitive to LGBTQ individuals" (#3) "gender and sexual identities…are equally important" (#3) "oppressed for more than one category" (#4) "there are common experiences as well…not yes or no" (#4) "women from different racial, socioeconomic, sexual identities experience sexism differently" (#5) "sexism is embedded into many cultures and religious dogma" (#5) "if we were all feminists" (#5) "universal and free birth control" (#5) "I would view racism the same way" (#5) "some ways the same, others different" (#7) "unconscious homophobia and heterosexism is oppressive to heterosexuals" (#9) "issues may be more important to women – race, gender, class" (#10) "gender equity would help all women…and men" (#10) "we all want to get ahead and be treated with respect" (#11) "all the –isms support each other in a lot of ways" (#12)	"White, heterosexual, middle to upper class males can be oppressors to many different groups." (#11) "enlighten our white sisters…key to decreasing sexism…crime against women" (#12) "heterosexism…(awareness) similar to white privilege" (#9) "focus on everyone…human rights" (#12) "let's make a list…race issues dominate" (#12)	

	"we need to work on many issues that intersect" (#12) "important take both (racism/sexism) into consideration without discounting the other…" (#12) "cannot focus on one without the other" (#12) "I think both are equally important (racism/sexism)" (#12)		
Individualizing and (de)contextualizing social positions & social positioning	"different…product of experience" (#1) "cultures and experience make and shape who we are" (#1) "I do not identify…in this group (LGBTQ)" (#3) "very person dependent" (#3) "depends on the person and their personal values" (#3) "depends on the individual" (#3) "accepting yourself…however you identify…it's not all about sex" (#3) "situations may differ" (#4) "situations may differ" (#4) "for some people" (#6) "for some…true…others not" (#6) "if you benefit from the system, why give it up" (#8) "depends on the individual" (#10) "everyone wants to get ahead" (#10)	"cannot speak for all people of color" (#6)	"teaching a more equitable profession" (#2) "a greater perspective change as a society is required" (#5) "schools, socio economics, trust issues, equity…bosses to employees, teachers to students, coaches to teams" (#13)

	"oppression requires an oppressor who has conscious or unconscious power…" (#11) "whether one is more important to a person is up to that individual" (#12)		
Emotional rules (politeness, caring, neutrality, distance)	"the question's wording is uncomfortable" (#3) "I hate to say" (#3) "unable to speak" (#3) "hesitate to say" (#3) "I cannot say" (#3) "an ideal to work toward" (#5) "depends" (#6) "leaning toward strongly disagree" (#6) "totally possible, I'm not sure" (#7) "yes and no" (#7) "that's what I'm talking about" (#8) "understatement" (#12)	"injury to one…injury to all" (#2) "injustice anywhere…threat to justice everywhere" (#2) "battles alone…labeled the 'angry asian' causing trouble" (#5) "don't like to assume" (#6) "I cannot speak for them" (#6) "colleagues unwilling to give up her privilege for someone who struggles…opportunity of comforts" (#7) "a more trusting relationship…instead it's white girls vs colored girls" (#12)	"empathy, understanding, trust" (#1) "helps you empathize" (#1) "convince our female counterparts…help in the fight" (#5) "we are all one" (#9) "hesitate to speak" (#10)

Part 3: Intersectional/Singular Awareness Items Correlational Matrix

The 13 intersectional/singular awareness items chosen for this study were either associated with higher levels of understanding of intersecting social identities and a disposition for social justice advocacy and activism (intersectional awareness) or lower levels of understanding of intersecting social identities and less of a disposition for social justice advocacy and activism (singular awareness) (Curtin et al. 2015; Greenwood, 2008; Greenwood & Christian, 2008). Although the small sample size (*n* = 24) limits the generalizability and the statistical significance of the reported results, the correlational analysis of the survey items does offer insight into the potential for validating these items when used as an intact survey and applied to K-8 educational settings.

As shown in table 18, a positive relationship was found between all of the intersectional identity awareness items with the exception of item #4 and item #11. Item #11 states that there are important differences and similarities in how oppressions work and 100% of the participants agreed with this statement. Item #4 states that people belonging to more than one oppressed social group have different experiences than those belonging to one oppressed group. The participants' whole group response to item #4 was 95% with all sub-groups having levels of agreement equal to or greater than 75%. A positive relationship between all of the singular identity awareness items was also found.

When comparing the intersectional identity awareness items with singular identity awareness items, the research (Curtin et al., 2015) would suggest that negative relationships would be found. This was the case with intersectionality identity

awareness items #1, #7, and #8 which had weak negative relationships with singular awareness item #5. Intersectional identity awareness items #4, #7, #8, #9, and #13 all had a weak negative relationship with singular identity awareness item #12. Only intersectional identity awareness items #7 and #13 had weak negative relationships with singular identity awareness item #10.

However, although weak, positive relationships were found between all eight intersectional identity awareness items and singular identity awareness items #3 and #6. Additionally, intersectional identity awareness items #4, #7, and #9 had a weak positive relationship with singular awareness item #5. Intersectional identity items #4, #7, #8, #9, and #11 also had a weak positive relationship with singular awareness item #10.

Only intersectional identity awareness item #11 had a weak positive relationship with singular identity awareness item #12. One moderate positive relationship was found between item #11 and singular identity awareness item #5 and although the *p*-value for the relationship was less than .05, these findings are not statistically significant due to the small sample size ($n = 24$). Finally, a weak positive relationship was found between intersectional identity awareness item #2 and all five singular identity awareness items.

In summary, singular identity item #5 and #12 had negative relationships with three of the eight intersectional identity awareness items and only item #10 had one negative relationship with an intersectional identity awareness which was item #7.

Table 18

Intersectional/Singular Identity Awareness Correlational Matrix

	Correlations												
	Item #1	Item #2	Item #3	Item #4	Item #5	Item #6	Item #7	Item #8	Item #9	Item #10	Item #11	Item #12	Item #13
Item #1 (I.A.)	-	.45*	.04	.47*	-.03	.25	.33	.46*	.18	.03	.26	.12	.20
Item #2 (I.A.)		-	.29	.47*	.17	.25	.33	.12	.54*	.26	.26	.12	.58**
Item #3 (S.A.)			-	.09	.50*	.40	.00	.17	.13	.75**	.29	.43	.05
Item #4 (I.A.)				-	.05	.21	.47*	.25	.30	.02	-.02	-.16	.34
Item #5 (S.A.)					-	.48*	-.02	-.03	.26	.58**	.56**	.45*	-.08
Item #6 (S.A.)						-	.23	.08	.00	.52*	.25	.28	.09
Item #7 (I.A.)							-	.26	.03	-.19	.12	-.20	.60**
Item #8 (I.A.)								-	.28	.05	.35	-.11	.32
Item #9 (S.A.)									-	.20	.44*	-.05	.44*
Item #10 (I.A.)										-	.24	.43*	-.07
Item #11 (I.A.)											-	.26	.21
Item #12 (S.A.)												-	-.24
Item #13 (I.A.)													-

Note. $*p \leq .05$. $**p \leq .01$.

As shown in table 19 and to further examine the possibility of underlying relationships between intersectional/singular awareness and teacher identity, the 13 intersectional/singular identity awareness items and teachers' years of experience were compared using a Spearman's rho correlational analysis. Teachers' years of experience influence teachers' perceptions of their professional development experiences due to adult learning characteristics unique to their respective career stages (Steffy & Wolfe, 2001). The efficacy of professional development, including equity training experiences, is dependent on the differentiation of content and pedagogy which should be adapted to meet the needs of teachers as they develop their practice and gain experience in the classroom and through district mandated and self-selected professional development (McDonnell et al., 1989).

Table 19

Comparison of Intersectional Awareness and Years of Teaching Experience

Intersectional/Singular Identity Awareness Items	*n*	*Spearman's rho*	*p*
1. Understanding the experiences of women from different Racial/ethnic groups is important. (I.A.)	21	.04	.86
2. We must understand racism as well as sexism. (I.A.)	21	.18	.45
3. Sexual identity is the most important issue in LGBTQ lives. (S.A.)	21	.18	.44
4. People who belong to more than one oppressed social group have experiences that differ from people who belong to only one such group. (I.A.)	20	.05	.84
5. The answer to oppression in all women's lives is the same: end sexism. (S.A.)	21	-.14	.55
6. Race is the most important issue in the lives of people of color. (S.A.)	20	-.05	.83
7. Women of Color and White women experience sexism in different ways. (I.A.)	20	-.32	.18
8. People don't think enough about how connections between social class, race, gender, and sexual identity affect individuals. (I.A.)	21	-.13	.56

. 9. Homophobia and heterosexism affect the lives of heterosexual people as well as LGBTQ lives. (I.A.)	21	.04	.86
. 10. Gender equity is the most important issue in women's lives. (S.A.)	21	.29	.20
. 11. While there are important differences in how different kinds of oppression work, there are also important similarities. (I.A.)	21	-.20	.38
. 12. Racism impacts the lives of Women of Color, but we need to focus on effects of sexism. (S.A.)	21	-.19	.41
. 13. People can belong to multiple social groups. (I.A.)	21	-.11	.63

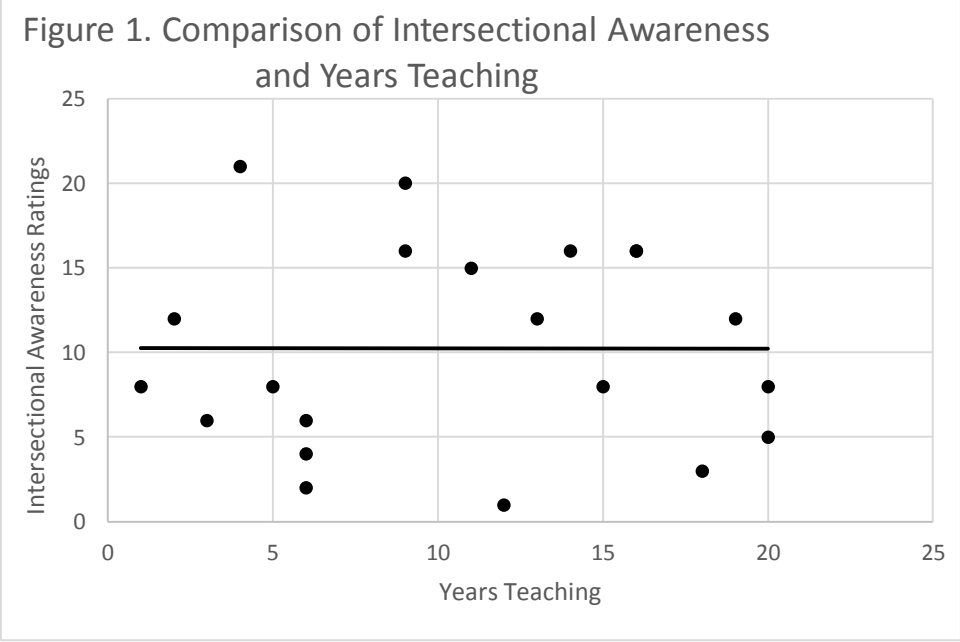
Although the findings of the correlational analysis between the 13 intersectional/singular identity awareness survey items and years of teaching experience did not indicate any significant relationships, several of the correlational coefficients did indicate a negative correlation where a positive might have been expected; the opposite occurred on several other items, a positive correlation was expected but a negative correlation was found.

Item #10 is considered a singular identity awareness item but an increase in the number of years teaching does not appear to increase teacher's identity awareness and disposition for equity work. This positive correlation between years teaching and singular identity awareness might indicate that with more years of teaching experience, the participants agreed with the singular importance of gender equity in all women's lives.

Item #7 is associated with intersectional identity awareness and a possible disposition for equity work; however, increased years of teaching was found to negatively correlate with this item. This negative correlation might indicate that with increasing years of teaching, participants were more likely to disagree that Women of Color and White women had differing experiences with sexism.

Similarly, item #8 is associated with intersectional awareness but a negative correlation between years of teaching and this item was found. This negative correlation suggests that participants with more years of teaching experience believe that people do actually think enough about the impact of intersecting identities on individuals' lives. Finally, a negative correlation between years of teaching and item #13 was found. This negative relationship suggests that participants with more years of teaching do not agree that individuals can belong to multiple social identity groups.

Additionally, as shown in figure 1 the sums of participants' intersectional/singular identity awareness ratings were compared to their years of teaching experience. A Spearman's rho correlational coefficient of .00 suggested that a relationship between teachers' years of experience and their intersectional/singular identity awareness ratings did not exist; however, due to the small sample size (n = 24), this finding cannot be considered conclusive or generalizable.



Part 4: Comparisons of Intersectional Identity Awareness Between Participant Sub-Groups

As shown in table 10 and to compare mean scores of sub-group intersectional/singular identity awareness, the researcher assigned numerical values to the survey items. These comparisons address the research question related to White female teachers' intersectional/singular identity awareness and their capacity as a culturally responsive educator and social justice activist. For all items associated with intersectional awareness (#1, #2, #4, #7, #8, #9, #11, and #13), the category of strongly agree was assigned the numerical value of '4', agree was assigned the numerical value of '3', disagree was assigned the numerical value of '2', and strongly disagree was assigned the numerical value of '1'. To calculate sums of the participants' ratings, the singular awareness items (#3, #5, #6, #10, and #12) were assigned reversed scores: strongly agree was assigned the numerical value of '1'; agree was assigned the numerical value of '2'; disagree was assigned the numerical value of '3'; and strongly disagree was assigned the numerical value of '5'.

After sums were calculated for participants' levels of intersectional/singular identity awareness based on their self-ratings, independent samples *t*-tests were used to compare the mean scores of sub-groups based on school type, gender, race/ethnicity, and teacher identity. For these sub-group comparisons, in addition to mean scores, standard deviations and significance values are reported.

Table 20

Intersectional/Singular Identity Awareness Sums/Scores

	n	*M (SD)*	*p*
School type			.40
CARE	6	42.83 (3.13)	
Non-CARE	15	41.13 (4.41)	
Gender			.82
Female	16	41.50 (4.60)	
Male	5	42.00 (1.87)	
Race/Ethnicity			.61
Non-White	5	40.80 (4.03)	
White	15	41.93 (4.33)	
Teacher identity			.82
White Female	12	41.83 (4.88)	
Not White Female	8	41.38 (3.16)	

Due to the small sample size, the reported findings cannot be interpreted as statistically significant or generalizable to larger populations; however, this method of analysis might offer insight for future research with larger samples. Moreover, the differences between the sub-groups were minimal. The mean score of 42.83 for the CARE schools sub-group (n = 6) was higher than for the non-CARE schools sub-group's (n = 15) mean score of 41.13. The mean score of 42.00 for the male sub-group (n = 5) was higher than for the female sub-group's (n = 16) mean score of 41.50.

Additionally, the male sub-group's self-ratings had the least amount of variance (SD = 1.87) compared to all other sub-groups. The mean score of 41.93 for the White sub-group (n = 15) was higher than for the non-White sub-group's (n = 5) score of 40.80. The mean score of 41.83 for the White female sub-group (n = 12) was higher than for the not White female sub-group's (n = 8) score of 41.38 and the White

female sub-group's self-ratings had the greatest amount of variance (*SD* = 4.88) compared to all other sub-groups.

Part 5: Comparisons of Equity Training Experiences Between Participant Sub-Groups

As shown in table 21 and to compare mean scores of amounts and types of training experiences reported by participants, the researcher assigned numerical values to the survey items. These comparisons address the research question related to White female teachers' amount and perceived benefits of their equity training experiences and their intersectional/singular identity awareness. The researcher assigned the following numerical values: pre-service equity course work, a value of '1'; Beyond Diversity I, a value of '2'; Beyond Diversity II, a value of '6'; Equity Professional Development (CCAR), a value of '3'; Equity Team, a value of '4'; CARE team, a value of '5'; Beyond Diversity II, a value of '6'; and self-selected, in-service equity training a value of '7'. Below is the explanation of the researcher's rationale for the assignment of numerical, ordinal values to the respective equity training experiences:

1.) The researcher assigned pre-service course work the lowest value of '1' because the pre-service course work is meant to be generalizable, varies greatly in content and methods, and cannot address specific school district or classroom contexts or the unique pedagogical needs associated with teachers' stages of professional development (Green & Ballard, 2011; Steffy & Wolfe, 2001). Furthermore, these courses are certification program requirements which may or may not build on participants' prior knowledge and experiences which limits the depth of understanding

and application of the content and methods presented (Kegan, 2009; Riley & Roach, 2006).

2.) The researcher assigned Beyond Diversity I a value of '2' because the content for this equity training was designed by a consulting firm not familiar with the unique educational, economic, and epistemologies and pedagogical needs of the teachers (Green & Ballard, 2010; Lawler, 2003) working in the district included in this study. Furthermore, teachers are required to attend this equity training seminar as a fulfillment of their employment responsibilities.

3.) The researcher assigned the second highest value of '6' to Beyond Diversity II because teachers who attend this seminar, although presented by a consulting firm from a different state, must schedule time independent of employment obligations as well as pay for the training. Adults who seek to further their knowledge and understanding relevant to issues specific to their own personal and professional growth needs (Kegan, 2009), and have prior knowledge of the content being presented, will more likely connect the learning to their own experiences and apply this learning to their teaching practices (Lawler, 2003).

4.) The researcher assigned a value of '3' to the Courageous Conversations About Race (CCAR) Equity Professional Development because the content for this equity training was designed by a consulting firm not familiar with the unique educational, economic, and social context and pedagogical needs of the teachers. Furthermore, teachers are required to attend this equity training for two hours per month during one academic year as a fulfillment of their employment responsibilities (district staff, personal communication, 2017).

Furthermore, Courageous Conversations About Race: A Field Guide for Achieving Equity in Schools (Singleton & Linton, 2006) used as the core text for the Equity Professional Development offers teachers a set of highly structured communication strategies and language embedded in proscriptive conversational frameworks "based on a Eurocentric approach to problem-solving dialogues" (Asberry, 2007). Finally, this 'curriculum' lacks both the dialectical-constructivist (Mezirow, 2009) and learning for action/application tenets of transformative-adult learning theory (Lawler, 2003).

5.) The researcher assigned the Equity Team experience a value of '4' because this leadership focused training organized into small site based groups, extends and reinforces the prior knowledge of the Beyond Diversity I and CCAR Equity Professional Development. Furthermore, these teams are invited by principals who are looking for specific dispositions in their teachers and, along with the voluntary nature of participation, this training begins to align more closely with the 'building on prior experience', 'collaborative inquiry', and 'learning for action' tenets of transformative-adult learning theory (Lawler, 2003). The E-Teams (Singleton & Linton, 2006) meet two hours per month over a period of two academic years (district staff, personal communication, 2017).

6.) The researcher assigned the value of '5' to the CARE team equity training experiences because teachers volunteer for this site based learning community which builds on prior knowledge and experiences gained through previous district equity training (Singleton & Linton, 2006). Furthermore, teachers who are invited by their administrators are expected to make a two-year commitment which includes 24 hours

of peer observations and 21 hours of direct equity training with a minimum of 18 hours of meeting time per school year (district staff, personal communication, April 17, 2017). Finally, the CARE model supports the application of new learning and collaboration which are both tenets of transformative-adult learning theory (Lawler, 2003).

7.) The researcher assigned the highest value of '7' to the self-selected, in-service equity training experiences because teachers who dedicate time and financial resources to improving their practice demonstrate dispositions of self-directed, life-long learners which is a tenet of transformative-adult learning theory (Kegan, 2009). Furthermore, the self-selected trainings' content and pedagogy would be better aligned with participants' prior knowledge, professional experiences, and epistemological needs which are also tenets of transformative-adult learning theory (Belenky et al., 1986/1997).

First, independent samples *t*-tests were used to compare the mean scores of the equity training experiences of sub-groups based on school type, gender, race/ethnicity, and teacher identity (see Table 21). For these sub-group comparisons, mean scores, standard deviations, and significance values are reported.

Table 21

Equity Training Experiences Sums/Scores

		n	*M (SD)*	*p*
School type				.14
	CARE	7	19.71 (6.78)	
	Non-CARE	17	13.94 (8.79)	
Gender				.76
	Female	16	16.56 (6.87)	
	Male	5	15.20 (13.33)	

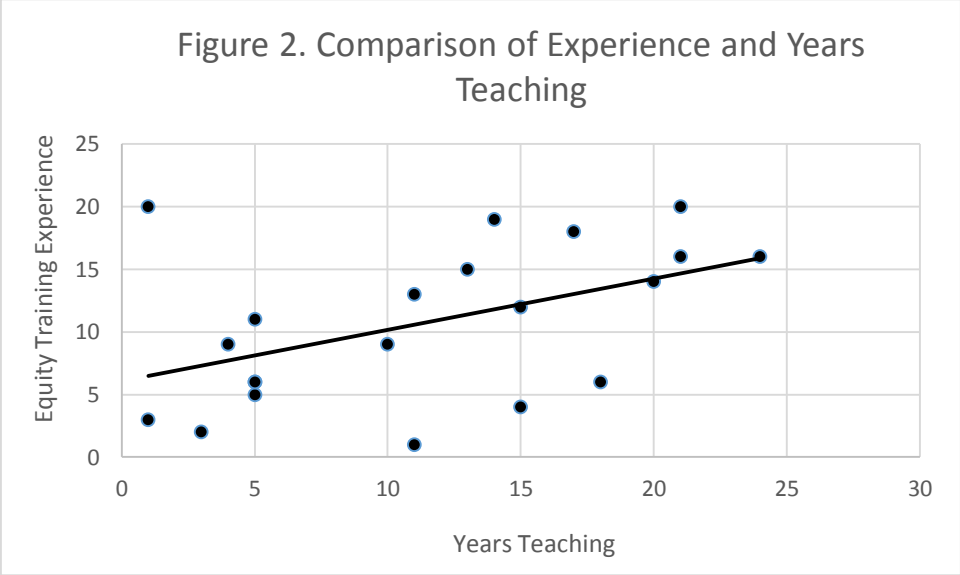
Race/Ethnicity			.74
Non-White	5	15.20 (10.85)	
White	15	16.73 (8.20)	
Teacher Identity			
White female	12	16.92 (7.54)	.73
Not White female	8	15.50 (10.60)	

Due to the small sample size, the reported findings cannot be interpreted as statistically significant or generalizable to larger populations. However, the CARE schools participants' (n = 7) mean score of 19.71 was higher than that of the non-CARE schools participants' (n = 17) mean score of 13.94 and the CARE sub-group's scores had the least amount of variance (SD = 6.78) when compared to the other sub-groups. Moreover, the standard deviations were higher for sub-groups with fewer participants than their comparison groups except the CARE and non-CARE schools sub-groups; the non-CARE participants had a standard deviation of 8.79 compared to 6.78 for the CARE participants.

Additionally, the female, White, and White female sub-groups mean scores were greater than their comparison sub-groups which is consistent with the finding that the CARE participants' mean score was higher than the non-CARE participants. As noted previously, the percentage of White female teachers was greater within the CARE schools sub-group.

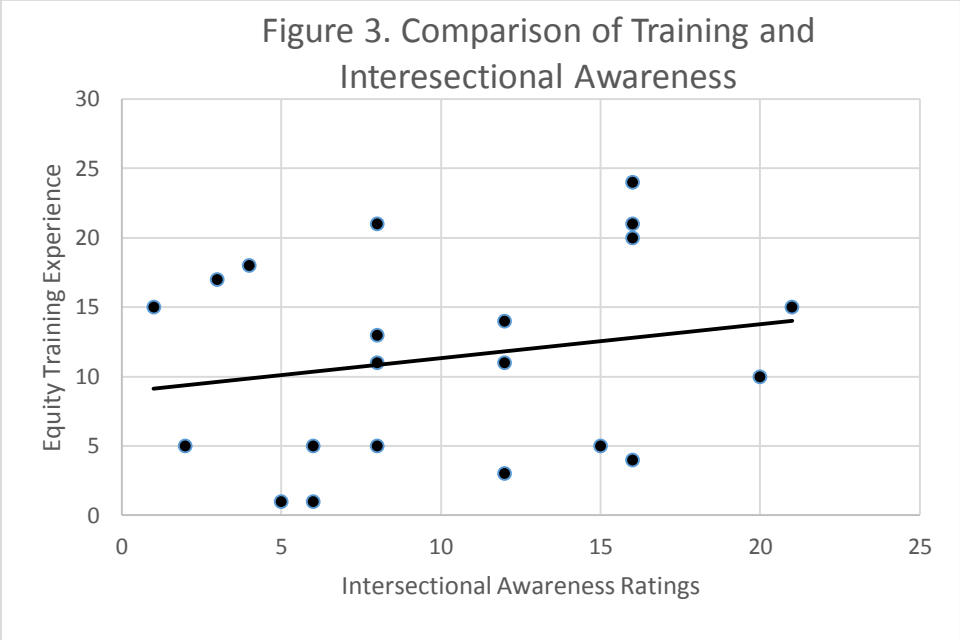
Next, participants' equity training experiences were compared to their years of teaching experience (see Figure 2). A Spearman's rho correlational coefficient of .48 suggested that a moderate positive relationship between teachers' years of experience and their amount and type of equity training experiences exists. However, due to the small sample size (n = 24), this finding cannot be considered conclusive or

generalizable. Moreover, it is possible that the length of these teachers' careers contributed to their attendance at equity focused trainings as these are often requirements of teachers' continued employment which could also have an impact on the results of their performance evaluations.



Part 6: Comparison of Intersectional Identity Awareness and Equity Training Experiences

To address the research question related to the amount of equity training and White female teachers' level of intersectional/singular identity awareness, intersectional/singular identity awareness and equity training experience mean scores were compared (see Figure 3). A Spearman's rho correlational coefficient of .20 suggested that a weak positive relationship between teachers' reported levels of intersectional/singular awareness and their amount and type of equity training experiences exists. However, due to the small sample size (n = 24), this finding cannot be considered conclusive or generalizable but offers a method of analysis for future research.



Summary of Findings

The findings of the quantitative and qualitative data collected from the Identity and Equity Awareness Survey demonstrate that relationships between the amount and type of teachers' equity training experiences, and their intersectional/singular identity awareness, can be measured. The results of the study also offer insight into the similarities and differences found in equity training experiences and intersectional/singular identity awareness data based on teacher identity sub-groups, their teaching context, and years of experience. Furthermore, the discrepancies and contradictions within and between the quantitative and qualitative findings offer insights into the validity of the survey items in the K-8 context as well as the limitations of standardized, commercially marketed equity professional development models. However, because this study did not follow the methods of an experimental design, the findings are not conclusive but rather suggestive.

First, the equity training experiences section of the survey revealed differences between the amount, type, and perceived benefits of equity training experiences for teachers included in this study. The comparison of CARE and non-CARE school sub-groups indicates that the teachers in the CARE sub-group did participate in more equity trainings which would be expected due to the implementation protocols of the district's equity initiatives adopted from the Pacific Educational Group's (PEG) model. Additionally, the CARE teachers also attended self-selected equity trainings at higher rates than the non-CARE teachers.

In addition to the frequency distribution results, the calculation of the mean scores for all sub-groups' amount and type of equity training experiences supports the findings that the CARE schools sub-group had higher percentages of participation than the non-CARE schools sub-group.

However, the qualitative data for both the CARE and non-CARE sub-groups reflect a more nuanced understanding of the participants' perceived benefits of their equity training experiences. The non-CARE teachers' comments offered insight into the limitations of the equity trainings grounded in the PEG model and one CARE teacher's comments stated that their school demographics did not reflect racial/ethnic student groups who are the focus of the district's anti-racist equity initiatives. Additionally, the same teacher claimed a lack of collegial and administrative support for their culturally responsive classroom practices. Other CARE teachers praised the district equity trainings but repeatedly noted that they were not provided with tools or strategies for applying their awareness to their classroom practices.

In addition to measuring participants' amount and types of equity training and their self-reported intersectional/singular identity awareness levels, the findings offered insight into the validity of the intersectional/singular identity survey items in the context of K-8 public education. The correlational analysis of the 13 items revealed a positive relationship between all 8 intersectional identity awareness items except item #4 and #11. Items #4 and #11 both address differences in how oppressions are experienced, with item #4 specific to social identity groups and item #11 remaining more conceptual. Additionally, all participant sub-groups reported 90% or higher levels of agreement with all eight intersectional awareness items except with item #4. The CARE sub-group teachers (n = 6) reported 83% agreement and the male sub-group (n = 4) reported 75% agreement.

Furthermore, a positive relationship was also found between all five singular identity awareness items. However, in contrast to the overall consistent agreement with the eight intersectional identity awareness items, participants' quantitative responses to the five items revealed that these statements led to tension and inconsistent levels of agreement within each sub-group. For example, although the CARE and non-CARE sub-groups reported similar levels of agreement, the White female sub-group (n = 12) reported 50% agreement and the not White female sub-group (n = 8) reported 62.5% agreement with item #3, which referenced the importance of sexual identity in LGBTQ lives.

Another example of tension was found with singular identity awareness item #5 which states that ending oppression for all women is dependent upon ending sexism. The CARE schools sub-group (n = 6) reported 33% agreement whereas the

non-CARE sub-group (*n* = 15) reported 53% agreement and the White female sub-group reported 100% agreement compared to the not White female sub-group which reported 86% agreement. Additionally, the CARE sub-group reported 33% agreement with item #6 as well, which references race as the most important issue in the lives of People of Color whereas the non-CARE sub-group reported 57% agreement with item #6. White females reported 36% agreement and not White females reported 75% agreement with item #6.

The fourth example of the tensions and inconsistencies is the CARE school sub-group participants' reported 50% agreement with singular identity awareness item #10 which references the importance of gender equity in women's lives. However, the non-CARE sub-group reported 47% agreement. The White females reported 50% agreement and the not White female reported 50% agreement. Finally, item #12 acknowledges the importance of race in the lives of Women of Color, but emphasizes the need to focus on sexism. None of the CARE schools sub-group agreed with this statement, but 40% of non-CARE sub-group participants did agree. Twenty-five percent of White females compared to 27.5% of not White females agreed with item #12.

In order to capture a more nuanced understanding of the relationship between teacher identity and their dispositions as culturally responsive educators and social justice activists, the mean scores of the intersectional and singular identity awareness survey items were compared with teachers' years of experience. Four of the eight intersectional awareness items (#1, #2, #4, and #9) positively correlated with years of experience and four items did not (#7, #8, #11, and #13). The four items negatively

correlated with years of experience all reference an understanding of connections, similarities, and differences among intersecting social identities or forms of oppression. Although the CARE sub-group (n = 6) reported greater amounts of equity training experiences which positively correlated with intersectional awareness, this sub-group's average years of teaching experience is higher than the non-CARE sub-group (n = 15) and years of teaching did not positively correlate with intersectional awareness.

Additionally, when the mean scores of the singular identity awareness survey items were compared with teachers' years of experience, three of the five items (#5, #6, and #12) negatively correlated with years of experience and two did not. Item #3 references sexual identity as most important in LGBTQ lives and item #10 references gender equity as most important in women's lives. All singular awareness items would be expected to negatively correlate with years of teaching experience which is associated with greater amounts of equity training, but the finding of a positive relationship with the three items further supports the finding that a positive correlation does not exist between teachers' years of experience and intersectional/singular identity awareness.

Although the CARE sub-group (n = 6) reported greater amounts of equity training experiences which positively correlated with intersectional awareness, this sub-group's average years of teaching experience is higher than the non-CARE sub-group (n = 15) and years of teaching did not positively correlate with intersectional awareness.

The validity of the13 intersectional/singular identity awareness items used as an intact survey instrument in the K-8 context was also explored through a correlational analysis. This analysis indicated that only four of the eight intersectional awareness items had negative relationships with singular identity awareness. A negative relationship between all singular and intersectional identity awareness items would be expected due to the validation of the theoretical constructs of the items; intersectional awareness is associated with a disposition for collective social justice activism, but singular awareness is not. However, when considering the validity of the 13 items, singular identity awareness items #5, #10, and #12 did negatively correlate with intersectional awareness items #7 and #13.

The lack of expected correlational findings within and between the intersectional and singular identity awareness items was also evident in the qualitative findings. All singular awareness items elicited more participant comments than all of the intersectional identity awareness items except #1 and #7, with singular identity awareness items #5, #10, and #12 eliciting the highest number of comments. Tension or 'noise' was also evident in the quantitative findings of singular identity awareness items. All participant sub-groups' responses were nearly evenly split between agree and disagree whereas the eight intersectional identity awareness items elicited nearly 100% agreement across all sub-groups.

Chapter five provides a more detailed and in-depth discussion of the findings of the study and their implications, as well as the study's limitations and recommendations for future research. Chapter five concludes with an epilogue in first person narrative to position the researcher in relationship with the study.

Chapter Five: Discussion

Chapter five will begin with a brief summary of chapters one through four before presenting the discussion of the findings and the limitations of the study, suggestions for future research, implications, and the researcher's conclusions.

Both male and female African American and Latino/a students continue to be over identified for remedial and special education programs and disproportionately referred for exclusionary disciplinary actions, with males representing the majority of these referrals (Artiles & Bal, 2008; Blanchett, 2006; Skiba et al., 2011). Disproportionality begins in the elementary and middle school years where the majority of teachers are White and female (NCES, 2013). Exclusionary educational and disciplinary practices in the social context of K-8 classrooms have been linked to the differences in gender and racial/ethnic social identities of students and teachers (Delpit, 1988; Hyland, 2005). Moreover, White female teachers who unconsciously enact a difference as a deficit approach to the learning needs of their students of color are ultimately complicit in the school to prison pipeline (Crenshaw, 2015; Howard et al., 2012).

Beginning in the 1980s, in response to inequitable educational and disciplinary practices, pre-service teacher education programs and in-service professional development models have included elements of multicultural education (Marbley et al., 2007; Matias, 2013). However, continued disproportionality in discipline and educational remediation of African American and Latino/a students, in conjunction with the increasing segregation of students of color in the U.S. since the 1970s (Delpit, 2012; Kozol, 2005; Reece & O'Connell, 2016), does not reflect the efficacy of

multicultural and culturally responsive pedagogy trainings as a means to transform classroom practices. The literature suggests that to transform inequitable educational practices, internalized racism and sexism first must be made visible and audible to White female teachers through the development of a critical consciousness and a capacity for collective social activism (Matias, 2013; Picower, 2009; Ringrose, 2007). The hypothesis for this study proposed that White female teachers who have had equity training experiences over extended periods of time and develop an awareness of intersecting social identities, will also have the disposition of culturally responsive educators and social activists.

To explore the hypotheses and related research questions for this study, intersectionality theory, identity theory, and transformative-adult learning theory were offered as a theoretical framework. First, intersectionality theory and methodology are grounded in Black feminist scholarship (Collins, 2000/2009; Combahee River Collective, 1983; Crenshaw, 1991) which also encompasses constructs of Critical Race Theory and Critical Whiteness studies as frameworks for interrogating hegemonic systems of oppression (Ladson-Billings & Tate, 1995; Lynn & Parker, 2006; Matias, et al., 2014). The complexity of intersectionality theory offers a methodology for capturing the nuances of intersecting multiple axes of identity as they are constituted, engaged, and enacted within unique social contexts (Cole, 2009; Curtin et al., 2015; McCall, 2005).

Next, identity theory (Belenky et al., 1986/1997; Burke & Stets, 2009) and more specifically, the constructs of White female teacher identity (Frankenberg, 1993; Lather, 1987; Tamboukou, 2000) offers a more nuanced understanding of the social

construction of identity roles and the processes by which the shaping and internalizing of these identity roles occurs. Finally, the tenets of transformative-adult learning theory offers a framework to critique multicultural and culturally responsive pre-service and in-service teacher trainings to gain a better understanding of their epistemologies and efficacy (hooks, 1994; Lawler, 2003; Mezirow, 2009).

Furthermore, a mixed methods approach was chosen for this study to explore the possibility of validating the use of quantitative data to capture the construct of intersectional awareness in K-8 public education settings. This mixed methods study included a web-based, 20 item survey with 13 intersectional/singular awareness items borrowed from previous research in the fields of social psychology (Curtin et al., 2015) and Women's Studies (Greenwood, 2008; Greenwood & Christian, 2008). Additionally, the twenty-four participants from K-8 public schools in a Pacific Northwest metropolitan school district responded to seven items related to their equity training experiences and rated their perceived benefits. The amount and type of equity training experiences and perceived benefits were compared to participants' intersectional/singular identity awareness ratings and their years of experience. For the collection of qualitative data, text boxes were provided following the equity training experiences section of the survey and each of the 13 items. At the end of the survey, participants were asked to report their gender, race/ethnicity, and years of teaching.

The findings of the study suggest that a relationship does exist between White female teachers amount and satisfaction with equity training experiences and their self-reported intersectional/singular identity awareness. Although years of teaching did not correlate with intersectional/singular identity awareness, a relationship was found

between years of teaching and equity training experiences. However, discrepancies in the findings of the eight intersectional identity awareness items compared to the five singular identity awareness items, as well as contradictions between the quantitative and qualitative data, suggest that the 13 survey items do not measure dispositions or the capacity of teachers as culturally responsive educators and social justice activists.

In addition to the discrepancies found in the quantitative data, the qualitative data contradicted the high levels of intersectional/singular identity awareness. The written comments support previous research findings that participants used discursive practices of centering dominant culture norms (Matias, 2013; Ringrose, 2007; Yoon, 2012) and emotional rules of White female teachers (Zembylas, 2003, 2005). Participants also noted the limitations of their district's equity professional development models.

To summarize, the 13 survey items validated by researchers in the fields of social psychology and Women's Studies did not measure the dispositions of culturally responsive and social justice activist educators when presented to K-8 classroom teachers as an intact, web-based survey. However, the analyses of the survey results in conjunction with the qualitative data collected with the Identity and Equity Awareness Survey, do provide researchers and professional development leaders with insights into the potential of White female teachers to develop their individual capacity to become culturally responsive educators and social justice activists. Moreover, the 'voice' in the written comments specifically addressed the limitations of the district's current equity professional development methods.

Discussion of Findings

Three research questions guided the review of literature, development of the survey instrument, the methodology, and the analyses of the findings for this study. Before the in-depth discussion of the findings, a brief overview of these questions in relation to the results of this study is provided. First, the possibility that White females' awareness of intersecting racial/ethnic and gender social identities would be a disposition of a culturally responsive teacher was considered. The findings suggest that intersectionality awareness as a disposition of a culturally responsive educator might only be enacted in specific social contexts (Levine-Rasky, 2011). The engagement of this disposition is also dependent upon White females' prior experiences and pre-existing personal-political beliefs (Greenwood, 2008; Greenwood & Christian, 2008; Sleeter, 2001). More specifically, the social geography (spatial) and socio-cultural geography (temporal) of White females in relation to non-White social identity groups (Frankenberg, 1993; Matias, 2013), has been associated with enhancing or diminishing the potential for White females to develop intersectional identity awareness and inclusive feminist beliefs (Banks et al., 2014; hooks, 1984).

The second research question considers the possibility of a relationship between White female K-8 teachers' equity training experiences and their levels of intersectional/singular identity awareness. The findings suggest that equity training experience positively correlated with intersectional/singular identity awareness; however, this finding is mitigated by the inconsistencies and disparities found within the quantitative data, the correlational analysis of the 13 intersectional/singular awareness survey items, and between the quantitative and qualitative data.

Specifically, the findings might be a result of the wording of the intersectional identity awareness items versus the singular identity awareness items. Additionally, the inconsistencies and disparities found in the quantitative and qualitative results could be attributed to the teachers' years of experience, prior equity training experiences, and the teaching context of the sub-groups.

The third research question considers the possibility of a relationship between White female K-8 teachers' intersectional/singular identity awareness and their capacity as a culturally responsive educator and social justice activist. The literature supports that intersectionality awareness is associated with dispositions for collective social justice activism (Curtin et al., 2015; Greenwood, 2008). Moreover, the findings of this study suggest that intersectional/singular identity awareness can be quantitatively measured; however, the survey items were not shown to be a valid measurement of intersectionality awareness in the context of K-8 educational settings. Furthermore, although the quantitative findings did suggest teachers' awareness of intersecting social identities, quantitative and qualitative findings contradicted these results. Therefore the relationship between White female teachers' levels of intersectional/singular identity awareness and their capacity to take collective social action against oppressive educational policies was not found in the results of this study.

For the purposes of the more in-depth discussion of the findings, CARE and non-CARE schools sub-groups and White female and not White female sub-groups will receive more focused attention than the other sub-groups. The CARE and non-CARE sub-groups are highlighted because of the amount and types of equity training

implemented in their buildings, which is central to addressing the questions and hypotheses of this study. Additionally, the White female and not White female sub-groups are highlighted because the research questions and hypotheses for this study emphasize the dispositions of K-8 White female teachers as culturally responsive educators and social activists.

First, the teachers in the CARE sub-group did report participating in more equity training experiences compared to non-CARE sub-group participants. This finding would be expected due to the implementation protocols of the district's equity initiatives adopted from the Pacific Educational Group's (PEG) professional development model. An aspect of this model is that school site Equity Teams are a pre-requisite for the development of CARE Teams which translates to CARE teachers receiving more site based equity training. Furthermore, the CARE teachers reported also attending self-selected, in-service equity trainings at higher rates than the non-CARE teachers. These findings suggest that teachers who participated in district sponsored equity trainings at higher rates than other teachers, also will more likely seek opportunities independent of those required for employment.

In addition to reporting their amount and type of equity training experiences, CARE and non-CARE schools participants reported their perceived benefits from these experiences. The CARE teachers reported 100% agreement that Beyond Diversity I, Beyond Diversity II (not district sponsored), Equity Professional Development: Courageous Conversations About Race (CCAR), Equity Teams, and Collaborative Action Research for Equity (CARE) Teams increased their use of culturally responsive practices in the classroom. In contrast to the overall positive

ratings of district sponsored trainings, the CARE teachers reported only 75% agreement that their practice benefitted from self-selected, in-service equity trainings, except the Beyond Diversity II, which received a 100% level of agreement.

However, the non-CARE schools teachers reported only 50% to 69% agreement that district sponsored equity training experiences adopted from PEG's model, improved their culturally responsive classroom practices. The exception to their lower ratings of district sponsored trainings, was the non-CARE teachers reporting of 80% agreement that the Equity Team experience benefitted their classroom practices. In contrast to their overall lower ratings of the district sponsored trainings, the non-CARE teachers reported 100% agreement that the self-selected, in-service equity training experiences increased their use of culturally responsive practices, except the Beyond Diversity II. The non-CARE teachers reported only 50% agreement that this PEG model training benefitted their classroom practices.

Several underlying factors offer possible explanations for the discrepancies between the CARE and non-CARE schools sub-groups' levels of agreement with the perceived benefits of different types of equity training experiences. As described previously in chapter three, the demographics of the CARE schools differs significantly from the non-CARE schools. District-wide, approximately 30% of students at CARE full-implementation designated schools, are non-White whereas approximately 60% of CARE not full-implementation (non-CARE) schools' students are non-White. Moreover, higher percentages of students designated as low income, receiving English Language Learning services, and/or qualified for special education

services, attend non-CARE schools compared to the students attending CARE full-implementation schools (district on-line annual report, 2016).

Moreover, school demographics have been shown to influence the average number of years teachers remain at their schools (Miner, 2009). The CARE schools sub-group's (n = 6) mean years of experience is 23 years compared to the non-CARE sub-group's (n = 15) average of 12 years. Additionally, the range of years of teaching experience for the CARE teacher participants was 4 to 40 years whereas the range of experience for the non-CARE teacher participants was 3-24 years, with a median of 16 years.

Schools with greater percentages of non-White students and located in lower SES (socio-economic status) communities, hire more novice teachers which results in higher attrition rates compared to schools with higher percentages of White students and located in higher SES communities (Sleeter, 2001). A consequence of lower teacher retention rates is the loss of a core of stable and highly experienced teachers with an increased capacity to collaboratively implement district equity initiatives with fidelity and consistency in the schools with the most need (Green & Ballard, 2010; Smith & Osborn, 2009).

Furthermore, White female teachers who are involved with Equity Teams and CARE Teams have had more experience with the PEG professional development model and protocols. These teachers reported, with 100% levels of agreement, that these experiences increased their use of culturally responsive practices. However, based on school demographics, the CARE teachers predominantly work with White, higher SES, and more homogenous student populations. The CARE teachers'

perception of an increased implementation of culturally responsive practices could be more a function of their context and less of a disposition. Moreover, non-CARE teachers who work with higher percentages of non-White and a more heterogeneous student population located in lower SES communities (district on-line annual report, 2016), were not as convinced that the PEG model trainings increased their use of culturally responsive practices.

As suggested above, both school demographics and teachers' years of experience possibly influence CARE and non-CARE participants' perceptions of their implementation of culturally responsive practices. Moreover, although a positive relationship was found between years of teaching and amounts and types of equity training experiences, and between equity training experiences and intersectional/singular identity awareness, years of teaching did not correlate with intersectional awareness, which has been associated with a disposition for social activism.

In addition to school demographics and years of teaching, a pedagogical mismatch between the PEG professional development model and the epistemological needs of the district's teacher work force might further explain discrepancies and contradictions in the research findings. The district sponsored equity trainings attended by CARE and non-CARE teachers were adopted from the PEG professional development model. Moreover, the content and pedagogy for this model were developed by two male educational consultants (Singleton & Linton, 2006) who have not been K-8 classroom teachers in the Pacific Northwest metropolitan school district included in this study. Furthermore, the race/ethnicity and gender of the U.S. teacher

work force is 90% White and 89% female (NCES, 2013) and these intersecting social identities likely shape teachers' epistemologies as adult learners (Hollingsworth, 1992; hooks, 1994; Schultz, 2011).

In addition to the consideration of 'women's ways of knowing' or female epistemology (Belenky et al., 1986/1997), teachers' career stages are also likely to impact their individual capacity for transforming their beliefs and classroom practices (Steffy & Wolfe, 2001). As reported by both CARE and non-CARE participants, the district sponsored equity trainings lacked tenets of transformative-adult learning specifically differentiation, more experienced mentors, and applicability of the content (Green & Ballard, 2010; Lawler, 2003). The standardization of equity professional development might create a uniform language and protocol, but does not provide opportunities for critical discourse necessary for women to develop a critical consciousness (Freire, 1970; hooks, 1994; Kegan, 2009).

A disposition for critical consciousness has been associated with intersectional/singular identity awareness and collective social activism (Frankenberg, 1993; Greenwood & Christian, 2008). Therefore, participants' reported amounts, types, and perceived benefits of their respective equity training experiences, should be interpreted with caution due to the underlying factors of years of experience, school demographics, teacher characteristics, and the pedagogical limitations of district training models.

To reiterate, the CARE schools sub-group reported higher percentages of participation in equity training experiences than the non-CARE schools sub-group. Participants' reported amounts and types of equity training experiences disaggregated

by sub-groups, also supports this finding. Within the school type category, four out of the six (66%) CARE teacher participants were White females compared to nine out of 15 (60%) teacher participants identifying as White female in the non-CARE sub-group. The disaggregated results indicate that female, White, and White female sub-groups nested within the CARE school sub-group, also had greater mean scores for equity training experiences than their comparison sub-groups.

However, the qualitative data for both the CARE and non-CARE schools sub-groups reflect a more nuanced understanding of the participants' quantitatively reported perceived benefits of their respective equity training experiences. Due to the small number of participants and concerns for confidentiality, qualitative data are only disaggregated by school type. Although, as shown above, White female teachers do represent the majority of the teacher participants for both school type sub-groups.

The non-CARE teacher participants voiced critiques of the limitations of the equity trainings adopted by their district from the PEG professional development model. These comments in conjunction with the non-CARE teachers' lower levels of agreement with perceived benefits from these trainings, highlight the possible mismatch between standardized training models and White female teachers' epistemological approach to professional development and personal growth (Hollingsworth, 1992; Schultz, 2011). Non-CARE participant critiques specifically addressed the issue that the Beyond Diversity I and Equity Professional Development: CCAR trainings were not research based, not differentiated for participants, and lacked facilitators with expertise.

Additionally, one CARE teacher's critique contradicted the CARE schools sub-group's quantitatively and qualitatively reported positive perceptions of the district sponsored equity trainings. This lone CARE teacher emphasized that their school demographics did not reflect the racial/ethnic groups of students who are the focus of the district's anti-racist equity initiatives. This participant's observation is supported by the CARE schools demographics referenced above and described in chapter three. Moreover, the same teacher claimed a lack of collegial and administrative support for their culturally responsive classroom practices which contrasts with the CARE teachers' 100% agreement that the district sponsored equity trainings increased their culturally responsive classroom practices.

Furthermore, although other CARE teacher participants praised the district equity trainings, they repeatedly noted that they were not provided with tools or strategies for applying their awareness to their classroom practices. Again, the critiques of the CARE teacher participants contradicts their 100% reported agreement that the district sponsored trainings adopted from the PEG model, increased their use of culturally responsive practices in their classrooms. The non-CARE and CARE teachers' comments also suggest that the district's equity trainings do not support or foster the tenets of transformative-adult learning theory such as differentiation, action/application of learning, and a recognition of lived experience as authentic and valid knowledge (Freire, 1970; Lawler, 2003; Schultz, 2011). These tenets of transformative-adult learning theory align with feminist pedagogy and both theories emphasize critical consciousness and the development of dispositions necessary to the

improvement one's own life and the lives of others (Belenky et al., 1986/1997; hooks, 1984, 1994); the personal becomes political.

Intersectionality research suggests that individuals with higher levels of intersectional identity awareness are more prone to dispositions of collective social activism (Cole, 2009; Knight, 2002; Shields, 2008). Compared to other participant sub-groups, the CARE and the White female sub-groups reported higher mean scores for equity training experiences and higher mean scores for intersectional/singular identity awareness than all other sub-groups. However, the qualitative data reported by CARE teachers contradict the quantitative findings as to the applicability of the equity training experiences to their culturally responsive classroom practices.

Additional discrepancies in the quantitative data offer possible explanations for the contradictions found in participants' comments. The correlational analysis of the 13 intersectional/singular identity awareness items revealed a positive relationship between all eight intersectional identity awareness items except items #4 and #11. Items #4 and #11 both address multiple intersecting oppressions, with #4 referencing those whose social identities are lesbian and a racial/ethnic minority, whereas the wording of #11 remaining conceptual.

Additionally, with the exception of item #4, all CARE and non-CARE participant sub-groups reported 90% or higher levels of agreement with all eight intersectional awareness items, including item #11. Specifically, the CARE sub-group teachers (n = 6) reported 83% agreement and the male teacher participants (n = 4) reported 75% agreement with item #4. The discrepancy between item #4 and the other seven items suggests that the construct of intersectional identity awareness was not

measured by the eight survey items but that participants more likely responded to the wording of the item and/or their respective comfort or familiarity with the social identities referenced in the item.

Additionally, when the 13 intersectional/singular identity awareness survey items were compared with years of teaching, a negative relationship was found with four of the intersectional awareness items (#7, #8, #11, and #13). A positive relationship between years of teaching and all eight items would have been expected, because the research findings indicate that years of teaching positively correlated with equity training experiences, and these experiences were positively correlated with intersectional awareness. Three of the 13 survey items which negatively correlated with years of teaching referenced the 'connections', sense of 'belonging', 'differences', and similarities' in relation to multiple social identity groups. The other negatively correlated item referenced the experiences of Women of Color and White women in relation to sexism. This finding suggests that other factors such as teachers' social identities, independent of years of teaching experience, and school context possibly mitigated the benefits of participants' equity training experiences in relation to their intersectional identity awareness.

The correlational analysis of the 13 survey items also revealed a positive relationship between all five singular identity awareness items which are not associated with critical consciousness or dispositions for collective social activism (Curtin et al., 2015; Greenwood, 2008; Greenwood & Christian, 2008). However, in contrast to participants' consistently high levels of agreement with the eight intersectional identity awareness items, both CARE and non-CARE teachers'

quantitative responses to the five singular identity items, exposed contradictions. Additionally, years teaching would have been expected to negatively correlate with the singular identity awareness items due to the positive correlation found between years of teaching and equity training experiences, and the positive correlation between equity training experiences and intersectional identity awareness.

However, two of the singular identity awareness items positively correlate with teachers' years of experience. Item #3 references the importance of sexual identity to the LGBTQ community and item #10 references gender equity as being most important in women's lives. In addition to the unexpected positive relationship between years teaching and items #3 and #10, approximately 50% of both the CARE and non-CARE sub-groups reported agreement with item #3. Additionally, the White female sub-group (n = 12) reported 50% agreement and the not White female sub-group (n = 8) reported 62.5% agreement with item #3. Furthermore, the CARE sub-group reported 50% level agreement similar to the non-CARE's 47% level of agreement with item #10. The White female teachers and not White female teachers both reported 50% level of agreement with the statement in item #10 as well.

Although the findings as both mean scores and frequency distribution indicate higher levels of intersectional identity awareness from the CARE and White female teachers sub-group compared to the other sub-groups, the item by item analysis suggests that their responses to the five singular awareness items contradicts their responses to the eight intersectional awareness items. The CARE teacher participants and the White female teacher participants responded with over 90% agreement to the eight intersectional awareness items but both sub-groups were split almost evenly in

their agreement with the five singular awareness items. As suggested above, the discrepancies found in the quantitative data could be a function of the wording of the items rather than a measurement of the construct of intersectionality awareness. As with the equity training experiences results, contradictions were also found between the quantitative data and the qualitative data with respect to the 13 intersectional/singular identity awareness items.

Discursive themes found in both CARE and non-CARE participants' comments contradicted their quantitatively reported intersectional identity awareness. As with the equity training experiences participant comments, the responses to the intersectional/singular identity awareness items were not disaggregated beyond the CARE and non-CARE school sub-groups to protect the confidentiality of the small group of participants.

The 13 survey items elicited comments from both the CARE and non-CARE sub-group participants with the majority of these reflecting the theme of determining the truths of the 'other' which is associated with a centering of whiteness and maintenance of social identity group privilege (Levine-Rasky, 2011; Picower, 2009). Within this thematic category, the singular identity items #5 and #12 elicited the most 'noise' from participants. Although participant comments predominantly reflected the discursive practice of centering privileged social positions such as White, middle-class, and heterosexual, one voice turned the 'gaze' back at these privileged positions by emphasizing their own personal experience with micro-aggressions in the work place (Matias, 2013; Matias et al., 2014).

Second to the theme of determining truths of 'others', participant comments most reflected the theme of emotional rules associated with the construct of White female teacher identity (Ringrose, 2007; Yoon, 2012). Out of the 13 survey items, singular identity awareness items #3 and #6 elicited the most participant comments. Although participant comments predominantly reflected discursive practices associated with emotional distance and conformity (Knight-Diop & Oesterreich, 2009), one voice broke the emotional rules and challenged females to 'battle' sexism in solidarity with their non-White female counterparts. This participant also commented that they are marked by co-workers as the 'angry Asian' which reflects and centers the construct of White femininity as non-violent and passive (Frankenberg, 1993; Matias, 2013; Ringrose, 2007).

The theme of individualizing and (de)contextualizing social positions elicited the fewest amount of comments; however, three comments made the most 'noise' in response to singular identity awareness item #3. Although participant comments predominantly reflected discursive practices associated with individualism (Levine-Rasky, 2011; Picower, 2009; Yoon, 2012), within the thematic category of individualizing and (de)contextualizing social positions, several teacher participants broke with this pattern. Three participants recognized social contexts and economic systems of oppression; however, one of these disassociated social identity from inequities and 'neutralized' their response with references to non-gendered, non-racialized, non-classed power hierarchies (Matias et al., 2014; Yoon, 2012) with phrases such as 'bosses to employees' and 'teachers to students.'

The discrepancies and contradictions within the quantitative data and between the quantitative and qualitative data, suggest that the 13 items as an intact survey administered with a small sample of K-8 teachers, did not measure the hypothesized dispositions of culturally responsive educators and social activists. Although a positive correlation was found between teachers' amounts and types of equity training experiences and their intersectional/singular identity awareness, the qualitative data and the participants' responses to the singular identity awareness items, do not support that this correlation reflects a disposition or construct of intersectionality awareness.

However, a closer look at the discrepancies and contradictions found in the results of this study offers researchers and professional development leaders a tool for looking more closely at how the structure of language either maintains 'comfort' or creates 'tension' for teachers (Alejano-Steele, Hamington, MacDonald, Potter, Schafer, Sgoutas, & Tull, 2011; Zembylas, 2005) participating in equity professional development. The unequivocal language about racism, sexism, and sexual identity found in the five singular awareness items elicited the most 'noise' in the qualitative data. Moreover, item #12 elicited 14 comments, although many were ambivalent two to four word phrases, participants felt compelled to 'speak.' Item #12 is specific to the intersection of racial/ethnic and gender social identities for Women of Color which is rooted in the work of Black Feminists who first theorized the construct of intersectionality (Combahee River Collective, 1983; Collins, 2000/2009; Crenshaw, 1991) which led to the theorizing of intersectionality awareness and its associated research methodology (Cole, 2009; McCall, 2005; Shields, 2008).

Limitations

First, the small sample of 24 teachers beginning the survey and only 21 completing it, limits the generalizability of the results of the study. Initially, seven CARE school administrators were invited to include their certificated staff in the study. Only four of the CARE school administrators agreed to send the survey link to approximately 90 teachers and only six teachers completed the survey. Additionally, four out of seven non-CARE school administrators also agreed to send the survey link to approximately 135 teachers but only 15 teachers completed the survey. At the beginning of the implementation of the study, the district's research department provided the researcher with a list of 14 CARE and non-CARE schools rather than including all K-8 schools in the study. This limited the sample greatly, but this decision respected the demands on teachers in schools where studies and surveys had been implemented just prior to, or during the same time frame as this study.

In addition to the small sample size, the purposeful sampling for convenience limits the generalizability of the results. Teacher characteristics such as race/ethnicity, years of teaching experience, prior equity training experiences, gender, and other demographic variables could not be controlled. Furthermore, the schools included in this study, although seven were designated as fully implementing the Collaborative Action Research for Equity (CARE) model and seven were not considered at the full implementation phase, variables such as fidelity of implementation, school demographics, teacher characteristics, and the capacity of building administrators as Equity Team leaders could not be controlled. Therefore, interpreting the results as specific to CARE and non-CARE school sub-groups must be done with caution.

Another limitation to the study was the design of the instrument. Prior to this study, the 13 intersectional/singular identity awareness items had not been validated as an intact survey in an educational setting specific to K-8 public school teachers. Also, due to the self-reporting method of the qualitative data collection in the form of written comments limited by text boxes, the research findings offer only cursory insights into participants' understandings with respect to their lived experiences with intersecting multiple axes of their own and others' social identities. Although current intersectionality theory scholarship recommends the exploration of interdisciplinary and quantitative approaches to research (Cho et al., 2013; Cole, 2009; Warner, 2008), post-modernist and post-colonialist researchers recommend narrative and critical discourse methods (Britzman, 1992; Creswell, 2013). It is in the counter-stories and narratives where voice and tensions are discovered, contested, and transformation begins (Belenky et al., 1986/1997; Hollingsworth, 1992; Schultz, 2011). Therefore the quantitative and qualitative, in the form of written comments, as methods for data collection, limited the potential of this study to initiate a process of self-reflection and critical consciousness for participants.

Furthermore, a limitation in the analysis of the qualitative data is also related to the tenets of critical discourse theory. Discursive repertoires as a construct of critical discourse theory (Yoon, 2012) was applied in the analysis and interpretation of the participants' written comments in an attempt to capture themes found in Critical Whiteness Studies (Matias, 2013), Critical Race Theory (Ladson-Billings & Tate, 1995; Lynn & Parker, 2006), intersectionality theory (Cole, 2009), and teacher identity theory (Britzman, 1992; Zembylas, 2005) scholarship. Although the qualitative data

elicited by the 13 intersectional/singular identity awareness items reflected elements of discursive practices, a more nuanced and authentic first person participant voice is absent due to the lack of recorded and transcribed discourse.

As previously stated, the nature and purpose of this study was not experimental which was a limitation to the understanding of the impact of equity training experiences on White female teachers' culturally responsive practices and dispositions for social activism. However, the design of this study, including its brevity and web-based implementation, allowed for the exploration of a mixed methods approach for validating the 13 intersectional/singular identity awareness survey items. Moreover, the study and its implementation was designed with a particular metropolitan school district's needs in mind and their leadership's interest in an assessment tool for measuring the impact of a district-wide equity professional development model.

Furthermore, the limitations of time and access must be acknowledged. The researcher initially approached the district's equity leadership in a collaborative effort to offer their administrators and teachers a research study which might provide them with a tool for assessing their equity professional development model, specifically with respect to CARE Teams. To maintain the collaborative relationship, building level and district level time and logistical constraints were a consideration in the design of this study. The researcher worked directly with the district equity administrator in an effort to respect the professional demands already placed on the district's building administrators and teachers.

According to district staff (personal communication, April 2017) in addition to limited time available to teachers and due to harsh winter weather conditions,

numerous professional development and staff meeting times were eliminated to make up for lost instructional time. Cancellations of staff meeting and professional development times were also lost opportunities for administrators and equity teacher-leaders to encourage certificated staff to complete the web-based Identity and Equity Awareness Survey.

Finally, the subjectivity of the researcher must be acknowledged as a possible limitation to this study. The researcher is a White female teacher who has just completed 19 years as a middle school and high school special education teacher in six different school districts ranging from large comprehensive high schools with 90% non-White student populations to a rural high schools and with 95% White student populations.

Through the research and writing process for this study, the researcher analyzed and interpreted her own lived experiences through the constructs of intersectionality theory, identity theory, and transformative-adult learning theory, which placed the researcher in a unique position in relation to the results of the study and the participants. The researcher approached the participants' self-reported quantitative and qualitative data with reflexivity in order to create distance and at the same time, to acknowledge a shared experience (Auerbach & Silverstein, 2003; Creswell, 2013) with the White female teacher participants. Therefore, the analysis and reporting of the results of the study were influenced by the subjectivity and positionality of the researcher.

Future Research

Elements of the survey instrument developed for this study were borrowed from research studies implemented in more controlled settings such as undergraduate university sociology courses and Women's Studies courses (Curtin et al., 2015; Greenwood, 2008; Greenwood & Christian, 2008). The initial constructs for the intersectional/singular identity awareness items borrowed for this study were partly validated by first attempting to match characteristics of participants in comparison groups. Participants were then either provided with curriculum or readings intended to sensitize them to racial/ethnic, gender, and class social identities (Curtin et al., 2015; Greenwood, 2008; Greenwood & Christian, 2008). These initial studies were experimental in nature and purpose.

The researcher asserts that an experimental study design could be implemented in which participant groups are matched for demographics and career stages. Additionally the equity training experiences would be standardized and consistently implemented with a control group and a treatment group. The treatment group would be offered release time and financial reimbursement needed to pursue self-selected, in-service equity training. Another possibility for the treatment group might involve collaboration with social psychologists and Women's Studies experts to development equity training experiences aligned with the tenets of inclusive feminist epistemology (Hollingsworth, 1992; hooks, 1994; Banks et al., 2014; Schultz, 2011), Black pedagogy (Harmon, 2012; hooks, 1994; Howard et al., 2012; Marbley et al., 2007), and transformative-adult learning theory (Belenky et al., 1986/1997; Freire, 1970; Mezirow, 2009).

And more reflective of post-modernist feminist research methods (Flax, 1987; Lather, 1987; Weiler, 1991), qualitative data in the form of pre and post interviews might be used to support participants' narrative reflection, counter-storying processes, and development of critical consciousness. Additionally, the singular identity awareness items which elicited the most discrepancies quantitatively and the most 'noise' qualitatively in the Identity and Equity Awareness Survey, might be worth consideration in the development of the pre and post interview questions.

Furthermore, future research might also be done in conjunction with a longitudinal study of White female teachers who have completed the district sponsored equity trainings in comparison to White female teachers who share similar characteristics but have not completed the trainings. For any future study, the social context of the schools where teacher participants work would be critical to triangulating and generalizing the findings. Additionally, short term and long term academic and social/emotional outcomes of students disaggregated at the building level would be used to triangulate any self-reported quantitative or qualitative data. Understanding the context of teachers' self-reported culturally responsive practices and social activist beliefs or attitudes would increase the validity of any measurement of these dispositions as they are constituted, engaged, and enacted.

Implications

According to Webster's Ninth New Collegiate Dictionary (1983), a "disposition is a prevailing tendency, mood, or inclination" and "the tendency of something to act in a certain manner under given circumstances" (p. 365).

The Identity and Equity Awareness Survey and study did capture White female teachers' awareness of intersecting social identities and their intentions to implement culturally responsive practices in their classrooms. The findings of this study do suggest that the White female teacher participants in this study perceived themselves to have an 'inclination' or 'tendency' as social activists. What was not captured in participants' responses was an actual disposition for becoming culturally responsive educators and social justice activists. Discrepancies and contradictions were found between participants' quantitatively and qualitatively reported equity training benefits, between participants' responses to the singular identity and intersectional identity awareness items, and between the quantitative and qualitative responses to the 13 items. Furthermore, teachers' years of experience and the demographics of their schools likely impacted the teachers' reporting of their levels of intersectional/singular identity awareness and perceived benefits of equity trainings.

Additionally, it is likely that dispositions for culturally responsive practices and social activism cannot be measured quantitatively or qualitatively. An individual's prior knowledge through lived experiences, social positioning, and intersecting social identities are engaged and enacted in response to particular contexts where culturally responsive or social justice activist 'tendencies' or 'inclinations' are socially mediated (Stoetzler & Yuval-Davis, 2002). The social and cognitive geography of the White imagination maintains segregated communities and schools in the U.S. (Frankenberg, 1993; Kozol, 2005; Matias et al., 2014; Orfield & Frankenberg, 2014). The social and psychic distancing of White and non-White communities limits the culturally responsive or collective social activism opportunities needed for White female

teachers to develop anti-racist or social activist dispositions that the participants reported on the Identity and Equity Awareness Survey. Furthermore, the engagement or enactment of an individual's dispositions is also dependent on the historical shaping of their 'responsive lines of action' (Mead, 1934).

Moreover, the 'responsive lines of actions' for White female teachers' identity continues as an historical construct of dominant social norms of White supremacy, patriarchy, capitalism, and heterosexuality (Belenky et al., 1986/1997; hooks, 1984; Tamboukou, 2000). The hegemonic norms of U.S. society are alive in K-8 classrooms and demand conformity with emotional rules of nice, polite, self-sacrificing, and compliant women who will continue to reify the dominant culture social hierarchy (Britzman, 1992; Picower, 2009; Ringrose, 2007). Therefore, participants who completed the Identity and Equity Awareness Survey reported self-perceptions, but the survey did not capture dispositions of culturally responsive educators and social justice activists.

However, the survey did capture the influence of standardized equity professional development on White female teacher perceptions of themselves as culturally responsive educators as well as the influence of the social context of the CARE and non-CARE schools sub-groups with respect to student demographics and teacher retention rates.

The findings from the intersectional awareness survey items suggest that participants are 'aware' of intersectionality, but the results of the singular identity awareness items contradict this 'awareness.' The contradiction between the two groups' responses to the statements suggests that if participants are asked to respond to

unequivocal language, their responses are less aligned with intersectionality awareness. The implication of this finding is that White female teachers' possibly have an awareness of an appropriate liberal 'equity speak' (Levine-Rasky, 2011; Matias et al., 2014). Moreover, the emotional rules of White female teacher identity, specifically the self-monitoring and social monitoring of the work place, are likely enacted to maintain the dominant norms of appropriate language and behaviors (Knight-Diop & Oesterreich, 2009; Yoon, 2012). However, for White female teachers to move themselves beyond just an awareness of intersecting social identities toward anti-oppression and anti-racist social activism, they will need to find the courage to actively engage in the tensions and emotional struggles associated with transformative-adult learning (Belenky, et al., 1986/1997; Jarvis, 2009).

A major tenet of transformative-adult learning is the need for learners to develop a critical consciousness (Banks et al., 2014; Freire, 1970; hooks, 1994). The White female teacher as an adult learner who is poised to move beyond awareness, comfort, and the safety of 'equity speak,' will need an authentic space and language where she might interrogate and understand her own intersecting multiple axes of social identities. Furthermore, the emotional rules associated with White female teacher identity must be interrogated, contested, and redefined to allow tensions to surface and anger to be felt and voiced without repercussions from co-workers or administrators.

Transformative-adult learning models share tenets of inclusive feminist pedagogy as well. Differentiation, discourse, relationship, critical consciousness, and action (Green & Ballard, 2010; Lawler, 2005; Mezirow, 2009) should be the methods

employed in all equity professional development models if the expectation is to change teachers' beliefs and practices. Districts might consider adopting inclusive feminist models for equity professional development to refocus equity conversations to gender equity. District and building leadership need to acknowledge that before expecting White female teachers to move beyond awareness of racial diversity to anti-racist social activism, they must first build their own conceptual framework for understanding the impact of social positioning (Frankenberg, 1993; Shields, 2008; Spanierman et al., 2012; Zembylas, 2003) in their own lives.

To build conceptual frameworks, White female teachers, through discourse, have opportunities to create meanings by using their own authentic language to explain their intersecting multiple axes of identities. These social group identities continue to position White female teachers as subordinate in their gender and/or sexual identity and simultaneously position them as dominant as White and middle-class (hooks, 1990; Levine-Rasky, 2011). A first step in transforming systems of oppression is knowing how the system works to maintain historical oppressions and White female teachers must turn the 'gaze' not only on themselves as socially positioned in the system, but on the system itself.

Furthermore, change requires energy. With ever shifting federal and state educational policy mandates, districts implement new initiatives, White female teachers are expected to expend energy adopting curriculum, programs, and assessment models to comply with mandates and initiatives. The focus on standards and accountability for students and the administrative culture's ever increasing evaluation and monitoring of teachers (Lasky, 2005; Moore, Edwards, Halpin, &

George, 2002) also creates stress and adds to an already heavy cognitive load (Miner, 2009). However, White female teachers are expected to be caring, compassionate, trauma informed, inclusive, culturally responsive educators who build relationships with every student who walks through their door. Many White female teachers do strive to do it all, even in buildings where the water and air are not safe, classrooms are crowded, and resources are scarce (Miner, 2009; Meier, 2009).

When implementing equity professional development, district leadership first needs to reduce the stress and cognitive load placed on White female teachers by providing dedicated time built into each day; a dedicated time for engaging in authentic discourse needed to build critical consciousness and a sense of solidarity built on the strength of difference (Banks et al., 2014; Greenwood & Christian, 2008). Time has been repeatedly referenced by teachers as the most important resource lacking in their day (Miner, 2009). The creation of a safe third space and protected time (Meier, 2009) for critical discourse and interrogation of inequities better aligns with female epistemologies (Belenky et al., 1986/1997) in contrast to the traditional, standardized patriarchal and hierarchal professional development models currently implemented (Alejano-Steele et al., 2011; Hollingsworth, 1992; Schultz, 2011).

Finally, with respect to their reported increased use of culturally responsive practices, CARE teachers reported 100% agreement with the benefits of all equity trainings adopted from the PEG professional development model whereas the non-CARE teachers did not. Non-CARE teachers reported 100% with the benefits of self-selected, in-service equity trainings. Including teacher voice and the knowledge of their lived experience might be an important but neglected first step for district

leadership committed to transforming system inequities. A closer look at this discrepancy in CARE and non-CARE teacher perceptions and beliefs might also offer district leadership critical insight for re-thinking the content, pedagogy, and differentiation of district sponsored equity training experiences if the intention is to nurture dispositions of culturally responsive, anti-racist, social activist educators who are predominantly White and female.

Conclusion

The conceptual framework for this study is built upon the constructs of intersectionality theory, identity theory, and transformative-adult learning theory. Thus far in the writing of this dissertation, the researcher has attempted to maintain an objective distance as an omniscient creator of knowledge and truth as mandated by doctoral research standards set down by those who conceptualized and institutionalized the epistemology of dominant culture norms. This epistemological framing of scholarship continues to be grounded in the hegemonic constructs of White supremacy, patriarchy, heterosexuality, and capitalism. The post-modernist theoretical framework for this research study stands in opposition to the constraints of a highly structured and APA (American Psychological Association) standardized five chapter dissertation.

Furthermore, the theoretical framework for the *Implications of Gender and Racial Intersectionality in the K-8 Classroom,* is grounded in the scholarship of critical feminist studies, Black feminism, Critical Legal Studies, Critical Race Theory, and Critical Whiteness Studies which continue to refocus the dominant culture's 'gaze' back at the hegemonic norms of institutionalized social identity group oppressions.

Post-modernist theories are not intended as abstract and decontextualized intellectual exercises, but are intended as emancipatory methodology needed to interrogate and contest the dominant culture narrative of difference and positioning of intersecting social identities within a hierarchy of dominance and subordination. White, male, middle class, and heterosexual identities remain unmarked, yet centered as the norm and all other identities marked as the 'other' in relation to this socially constructed norm.

Intersectionality scholarship offers both the theory and method with the complexity to make audible and visible the relationality of multiple axes of identities as they are constituted, engaged, and enacted in social contexts. Theory and methodology of intersectionality centers and validates the subjectivity of lived experiences as authentic truth and knowledge worthy of scholarship. Historically, the stories of the 'other' are marginalized, silenced, and interpreted through the dominant culture's voice and 'gaze.' Because of this, the researcher asserts that an objective truth or knowledge claimed as scholarship in the ivory towers of higher education, is a myth.

Moreover, the researcher recognizes that the quantitative data collected and reported in this study only measures a response to a stimulus and an inferential interpretation of a collection of these responses. This data is decontextualized from the time and place of the stimulus and the response. Data are not objective truth; it only exists inferentially and interpretively (Wheatley, 2000). However, truth and knowledge might exist in what is absent from research findings and an invisible and silent dominant culture presence might be more influential in shaping the

interpretation of both quantitative and qualitative data. A researcher interprets data through their multiple intersecting social identities, and this stand point is always present in the research process, as are the hegemonic norms of higher education which position the researcher and their scholarship within a social hierarchy that centers some truths and marginalizes others.

The standardized and highly structured design of a doctoral research study reifies the invisible and silent presence of Whiteness, patriarchy, heterosexuality, and middle class-ness. Therefore, the objectivity of doctoral scholarship is a myth because a dominant culture epistemology dictates who is allowed to enter a doctoral program, its course content and pedagogy, the evaluative standards of quality, and acceptable topics and structure of a research study. In the field of educational research this dominant culture epistemological framing of scholarship is highly problematic because pre-service teacher education programs and in-service professional development programs, are modeled after these dominant norms which perpetuate the very practice of centering or marginalizing social identities as well as the truths and knowledge of these unique lived experiences.

With 85% of the teacher work force White, female, and middle class and the harsh reality of disproportionate identification of African American and Latino/a students for exclusionary educational programs and disciplinary actions, the researcher asserts that the field of educational research has failed teachers, students, families, and society. The high rates of teacher attrition, the low rates of teachers of color entering and remaining in education, and the school to prison pipeline all attest to this failure.

As an act of resistance to educational practices which reify oppression and subordination of women and people of color in the K-12 educational system and institutions of higher education, the remainder of chapter five will be written in first person narrative. My subjectivity will be my truth, my knowledge will be constructed through authentic lived experience, my findings will be tentative, and my theoretical framework will be conceptualized through a female epistemology. My rationale for this scholarly shift recognizes that, as Audrey Lorde profoundly stated, "the master's tools will never dismantle the master's house" (1984/2007, p. 110). The researcher also acknowledges that she is socially positioned as privileged in her whiteness and middle-class status with generations of social and cultural capital to support her, thus can afford to take scholarly risks.

Epilogue

I identify as a mature, middle-class, White female mother of three college-educated sons who are also White. I am third generation college-educated on my mother and father's sides of the family and was raised in a Pacific Northwest rural community of loggers, fisherman, mill workers, and farmers. I now hold two graduate degrees and I have recently decided to walk away from a 19 year career as a high school special education teacher. I believe this pretty young White teacher lady grew up.

I became a social activist as a young mother in the East Bay of the San Francisco Area in the 1990s. I gave birth to my second son at a non-medical birth center where my husband and I were supported by women who believed in the strength and wisdom of a woman's body and not the pathology of pregnancy and birth.

When the publicly elected, all male hospital board voted to close the birth center, families and nurses organized and protested, but did not prevail. However, a group of us kept alive the spirit of family-centered, holistic care by forming a non-profit educational group. We sponsored free public educational seminars and mentored teen parents through birth and post-partum. During this time, I became a certified doula and childbirth educator and gave birth to my third son at home. I became respected by professionals considered part of the mainstream women's healthcare community as well the community of midwives, doulas, and healers who challenged the patriarchy and capitalism of the medical model of women's healthcare.

During this time I also lost friendships and divorced my husband. I had learned to stand firm in my beliefs and passion for challenging the status quo specific to women's oppression within a White supremist, patriarchal, and capitalistic institution. Through this awareness, I also established an unwavering sense of integrity, although at the time I didn't have the conceptual or theoretical understanding to recognize the intuitive knowledge of my lived experiences. Yet, this lack of a formal understanding of a conceptual framework did not prevent me from acting on my intuition and finding the courage to begin a teacher education program. It was also an act of necessity; I needed to find a career with healthcare benefits to support my children and myself.

The year I entered graduate school, my children and I were forced to move from our house in a predominantly White, middle-class neighborhood to a large apartment complex in a low income, commercial area of our city. We were only one of a few White families. The first year was a difficult transition for our family because the boys spent long days away from me while I taught full-time and attended night

classes. There were early mornings when I left my toddler and kindergartner screaming and crying in the arms of African American female and Latina teachers and staff at their schools. During the days, Women of Color cared for and taught my sons and during the evenings, my African American and Latina professors nurtured my nascent feminist intellect.

Beyond the work place, university, and school settings, our lives were also intimately connected with middle-class and working class non-White families in our neighborhood and through community activities. Specifically, it was our Latino friends who became our surrogate families. We cared for each other's children and celebrated many birthdays and holidays together. At the time, I had not the conceptual understanding to see and a language to describe my intersecting identities and dispositions as a culturally responsive educator and social justice activist being constituted and engaged in theses social contexts. However, I now recognize that I was a hypothetical self, continually theorizing a lived experience which was only recently conceptually and theoretically affirmed by the literature reviewed for this study.

Furthermore, because of the deficits in my own K-12 and undergraduate education which was dictated by dominant culture curriculum and pedagogy, I did not have an understanding of the political and economic segregation underlying the privileged and distant social and cognitive geography of whiteness and middle class-ness. Initially, it was the course work in my graduate teacher education program at the university and the equity trainings in my first school district which made race and class more audible and visible to me, but these programs only addressed race/ethnicity and class in terms of differences and diversity. In these contexts, gender inequity was

not explicitly considered as relevant to anti-racist activism (Lather, 1987; Hlupekile Longwe, 1998; Weiler, 1991).

However, the multicultural content and critical pedagogy embedded in the course work of my credential program, was meaningful and directly applied to the context of my high school special education classrooms. Each day, for seven years, I was challenged by the experiences and identities of my predominantly non-White students whose lives I had so little knowledge and understanding. Because at that time, I didn't have a theoretical or conceptual understanding of my experience, I didn't understand that the vulnerability, emotions, and tensions I was experiencing are tenets of transformative-adult learning (Mezirow, 2009) and a disposition of a culturally responsive educator (Marbley et al., 2007; Sleeter, 2001). At the end of my credential program and first year of teaching, my female professors did recognize this disposition by asking me to speak at our credential ceremony. Instead of a speech, I wrote a poem titled 'Transformation'; again, I lacked a conceptual understanding, but I was intuitively constructing knowledge, hypothesizing a self, and living with tentative truths, which I now understand to be tenets of female epistemology (Belenky et al., 1986/1997).

When I brought my sons to my childhood home in the Pacific Northwest 13 years ago, the change in the social geography and social contexts brought with it a great deal of tension for me due to my evolving racial and political consciousness. In all four districts where I have worked since my return, I have been reprimanded and insulted by four White male administrators and one African American female administrator. In the social context of these districts, my passion, intellect, expertise,

and critical consciousness have challenged the status quo and bureaucratic hierarchies. I have been called combative, antagonistic, and insubordinate. My style of communication and professionalism have been questioned, I have been negatively evaluated, and my resignation was forced in one building. However, the respect and admiration of my colleagues, students, families, outside agency professionals, and one exceptional White female administrator, sustained me as a classroom teacher until now.

Over the past few years, I have felt the emotional rules of teacher identity (Zembylas, 2005) silencing me and diminishing me as a woman and an educator, so I have sought outside professional development opportunities to nurture my personal and professional growth whenever possible. My searching led me to purse an education doctorate. Because of this scholarly endeavor, I now have the conceptual understanding that women often look to formal education or creative outlets when they transition through major life changes (Belenky et al., 1986/1997); my sons had all left the house and it was again a transformational time in my life. However, in my most recent scholarly endeavor, it was out of frustration and anger that I discovered the research and literature which provided me with the conceptual understanding and a language for female and feminist epistemology. It was my dissatisfaction with the centering of White male content and pedagogy in nearly all of my doctoral courses that led me to inclusive feminist, Black feminist, and White female teacher identity scholarship.

The preceding narrative is my counter-story to my life as a pretty young White female teacher lady. This narrative is my feminist resistance to the hegemonic

patriarchy (Creswell, 2013) and capitalism which have shaped my social identity roles and kept me from knowing my multiple intersecting identities as White, female, heterosexual, and middle-class. This blindness and deafness to my own spatial and temporal social geography has hindered my capacity to build a conceptual framework for understanding how my identities are positioned in the social hierarchy in the U.S. and the public education system as a K-12 student, an undergraduate, and as a doctoral candidate. Not knowing the nuances and consequences of my intersecting social identities has prevented me from knowing my students.'

I assert that my lack of a conceptual framework for my lived experiences rooted in an inclusive feminist epistemology and Black feminist theory, has made me complicit in the school to prison pipeline. Also, I now see how the social context of my teaching assignments determined whether my attempts to disrupt discriminatory policies and practices were welcomed or punished. In a predominantly working class community of non-White students and families and in a rural, predominantly working class White community, I was welcomed. In predominantly suburban, middle-class, and White schools, I was pushed out. In the suburban social contexts, I resisted the status quo and used my social and cultural capital to advocate for co-workers, students, and families, but my administrators used evaluations and verbal reprimands to intimidate, diminish, and silence me.

I assert that White female teachers who also lack an inclusive feminist and intersectionality epistemology cannot find the courage to interrogate their own narratives of gender oppression as female and as teachers. Before White female teachers can see the multiple axes of identities, historical oppressions, and marginal

positions of their African American and Latino/a students, they must see their own (Helms, 1990; Frankenberg, 1993; McIntosh, 1990). However, White female teachers hold a false sense of solidarity with dominant culture norms of White supremacy, patriarchy, and capitalism (Levine-Rasky, 2011). White female teachers are continuously re-constituting their identities to conform with the ever elusive construct of the 'cult of true womanhood' (hooks, 1990) and by extension, the ideology of 'woman schoolteacher ' (Weiler, 1989).

U.S. society and by extension the public education system's social hierarchies are dependent upon the constructs of the 'cult of true womanhood' and 'woman schoolteacher' represented as White, female, heterosexual, and middle-class social identity groups. We are blindly and deafly reifying the dominant culture norms making White female teachers complicit in the school to prison pipeline and mass incarceration of African-Americans and Latino/as (Alexander, 2012). Our complicity makes us the 'tools' of the hegemonic systems of oppression in society and public education.

My assertions may make many of my White female counterparts uncomfortable, defensive, and even angry, but it is my lived experience that brought me to my questions and hypotheses for this study. My discomfort, frustrations, heart break, and anger led me to interrogate and validate these emotional responses while I have been situated as a White female in my teaching context and socio-cognitive geography (Frankenberg, 1993).

To illustrate, on my very last day of my teaching career, as I was driving to work, I quickly stopped my car on the side of the road and got out. I was attempting to

physically reach my 17-year-old African American male student who is diagnosed with schizophrenia. He was walking down the middle of the busy two lane road located near our high school. When he got to the sidewalk, I attempted to speak with him, but he did not respond. I am the one teacher with whom he has had the most contact because, since he arrived at our school five months prior, he has made my classroom his 'go to' place where he could eat breakfast, get water, and remain safe.

My White male co-worker who also stopped, called the police to pick him up. For the past five months, two White male administrators, one White female administrator, one African American female administrator, the dean of students who is Filipino, the school psychologist who is a White female, and the student's counselor who is a White male, knew that he and his family needed our support and resources.

Sadly, I did not speak out or advocate for this young man due to the district and building administrators' previous reprimands and acts of intimidation against me and my resulting retreat to self-preservation and resignation. Therefore, I include myself in the 'we' who collectively failed my student and his family. Although we might appear to have or speak as if we have, dispositions of caring and culturally aware educators, we failed to collectively act as culturally responsive or as social justice activists on behalf of this young man. We are all complicit.

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Appendix A

Identity and Equity Awareness Survey

Consent Form for Teacher Survey Participants

You are invited to participate in a research study conducted by Kate Hanigan from the University of Portland's School of Education.

By taking this survey, you agree to participate in this research study. This research is meant to investigate classroom teachers' understandings of social identities and a possible relationship with their diversity and equity-focused professional development experiences.

Any information that is obtained in connection with this study and that can be identified with you, will remain confidential and will be disclosed only with your permission or as required by law. All information will be reported anonymously and your supervisors will not see individual survey results. Your decision whether or not to participate will not affect your relationship with your school or district.

There is a minor risk that you could experience some emotional discomfort due to the topics addressed in the survey. However, the research will potentially increase the understanding of teachers' identity awareness and how this possibly relates to their culturally responsive training, practices, and equity work.

Your participation is voluntary. If you decide to participate, you are free to withdraw your consent and discontinue participation at any time without penalty. If you have any questions about the study, please feel free to contact Kate Hanigan at hanigank17@up.edu.

Thank you for taking this survey. There are 19 survey items followed by 4 demographic items. The survey should take approximately 20 minutes to complete.

Identity and Equity Awareness Survey

Diversity and Equity Professional Development Experiences Items

Please indicate if you have participated in the multicultural, diversity, and/or equity focused professional development trainings or activities listed below by checking yes or no. Next, rate the effectiveness of these professional development experiences.

(*culturally responsive practices include theory, methods, and strategies which acknowledge the diverse backgrounds of students and create inclusive classroom learning environments)

	Have you participated in this training or activity?		If yes, did this experience increase your use of *culturally responsive practices in the classroom?			
	Yes	**No**	**Strongly Agree**	**Agree**	**Disagree**	**Strongly Disagree**
Pre-service teacher education multicultural, diversity, or equity focused course						
Beyond Diversity I						
Beyond Diversity II	o	o	o	o	o	o
Courageous Conversations about Race						
Equity Team						
Collaborative Action Research for Equity (CARE)						

	Have you participated in this training or activity?		If yes, did this experience increase your use of *culturally responsive practices in the classroom?			
	Yes	**No**	**Strongly Agree**	**Agree**	**Disagree**	**Strongly Disagree**
Multicultural, diversity, or equity focused professional development not required by an employer or certification	○	○	○	○	○	○

Social Identity Items

Please choose between the four options provided after each of the statements. After each statement, a text box is provided for you to elaborate or comment on the statements or your responses to the statements.

1.) Understanding the experiences of women from different racial/ethnic groups is important.

- ○ strongly agree
- ○ agree
- ○ disagree
- ○ strongly disagree

Please elaborate or comment (optional):

2.) We must understand racism as well as sexism.

- o strongly agree
- o agree
- o disagree
- o strongly disagree

Please elaborate or comment (optional):

3.) Sexual identity is the most important issue in LGBTQ lives.

- o strongly agree
- o agree
- o disagree
- o strongly disagree

Please elaborate or comment (optional):

4.) People who belong to more than one oppressed social group (e.g., lesbians who are also racial/ethnic minorities) have experiences that differ from people who belong to only one such group.

- o strongly agree
- o agree
- o disagree
- o strongly disagree

Please elaborate or comment (optional):

5.) The answer to oppression in all women's lives is the same: end sexism.

- o strongly agree
- o agree
- o disagree
- o strongly disagree

Please elaborate or comment (optional):

6.) Race is the most important issue in the lives of people of color.

- o strongly agree
- o agree
- o disagree
- o strongly disagree

Please elaborate or comment (optional):

7.) Women of Color and White women experience sexism in different ways.

- o strongly agree

- agree
- disagree
- strongly disagree

Please elaborate or comment (optional):

8.) People don't think enough about how connections between social class, race, gender, and sexual identity affect individuals.

- strongly agree
- agree
- disagree
- strongly disagree

Please elaborate or comment (optional):

9.) Homophobia and heterosexism* affect the lives of heterosexual people as well as LGBTQ lives.

- strongly agree
- agree
- disagree
- strongly disagree

Please elaborate or comment (optional):

**heterosexism is defined as the belief that heterosexuality is a normative and dominant social identity*

10.) Gender equity is the most important issue in women's lives.

- strongly agree
- agree
- disagree
- strongly disagree

Please elaborate or comment (optional):

11.) While there are important differences in how different kinds of oppression work, there are also important similarities.

- strongly agree
- agree
- disagree
- strongly disagree

Please elaborate or comment (optional):

12.) Racism impacts the lives of Women of Color, but we need to focus on effects of sexism.

- strongly agree
- agree
- disagree
- strongly disagree

Please elaborate or comment (optional):

13.) People can belong to multiple social groups.

- strongly agree
- agree
- disagree
- strongly disagree

Please elaborate or comment (optional):

Demographic Items

The following information will be important to the study; however, only complete this section if you are comfortable doing so. Please write your responses in the spaces provided.

1. Gender

2. Racial identity/ethnicity

3. Years of teaching experience